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THE MEMBERS OF THE AMERICAN-MEXICAN PEACE CONFERENCE, AT HOTEL BILTMORE, NEW YORK

These are the men to whom the American and Mexican Governments have entrusted the task of bringing diplomatic order out of chaos. Standing: Mr. Stephen Bonsal, Secretary Lansing, Elisio Arredondo and Dr. Rowe. Seated: Dr. John R. Mott, Judge Geo. Gray, Hon. Fredk. K. Lane, Hon. Luis Cabrera, Ignacio Bonillas and Albert J. Pani. (See page 831.)

THE MISSIONARY
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SIGNS OF THE TIMES

THE MEXICAN PUZZLE

THE United States has been distracted beyond measure for the last five years with the Mexican turmoil—and no doubt this distraction will continue through the years unless Americans come to realize that it is not the question of stopping a fight, but the matter of solving a problem. Mexico is endeavoring to change from sixteenth century to twentieth century conditions. It is not the case of a revolution that must be squelched, but an evolution that needs to be guided. We might as well settle down to the fact that the problem is that of slowly changing a nation into the image of God—a God whose very name is unknown to one-fifth of the population, and whose Book cannot be read by four-fifths of its people. The Mexican people are not to blame for the chaotic condition of their country. What nation under the sun has ever developed a real democracy without having had preached and ground into her life the principles of the Sermon on the Mount? We may expect no permanent settlement of the Mexican problem until her people have been imbued with the democratic teachings of Jesus. Is this the word of a missionary enthusiast?

During a visit to the People's Institute at Piedras Negras after having examined its work, Governor Carranza (now Chief Executive) said that if there were twenty-five such institutions scattered over Mexico, the problem of revolution would soon be solved. And that sentiment has been echoed by a hundred Mexicans who care little for the propaganda of a foreign religion, but who recognize the saving power of a Gospel such as is there exemplified.

There would be no Mexican problem if to-day the United States had displayed the same interest in the development of Mexico's soul

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions exprest, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

as we have in the exploiting of her natural resources. American capital has invested $1,000,000,000 in Mexico. Protestant missionary forces have invested about $2,000,000, or only one five-hundredth of the former sum. For the Christianizing of the 3,000,000 Indians, many of whom have recently been taking part in raids on our border, Protestant Christianity is not sustaining one lone worker. Yet the United States has assigned to pay for the present troop movements to protect our border the sum of $130,000,000. This amount is too tremendous for us to grasp. How far it would go toward the real solution of the Mexican problem! It would place in every town and city of Mexico with more than 4,000 people, a church, a college, a hospital and a social center, all magnificently equipped, and sustain an ample corps of workers in all these institutions for a period of ten years; and over and above this it would enable us to endow the public school funds of municipalities with the sum of $750,000, the annual interest at 6 per cent on which would be more than the Mexican government has ever paid for education in any single year of its history!

Because of the European war America to-day practically holds a mortgage on the world financially, but the world holds a mortgage on America's soul. God pity us and save us!

ENLARGEMENT IN LATIN-AMERICA

CHRISTIANS in the North American continent are becoming increasingly interested in the problems of their southern neighbors. One evidence of this is the Latin-American Development Fund started by the Board of Foreign Missions of the Presbyterian Church in U. S. A. On April 17, 1916, the Board voted that "a special effort be made to raise $100,000 to be devoted to the development of the mission work in Latin-America and the Philippine Islands, and especially to the direct evangelistic work and to provide for native evangelists and preachers."

The Panama Congress on Christian Work in Latin-America revealed the inadequate number of missionaries in these fields, the hopeful and ambitious spirit of the Latin-American peoples and their welcome to all friendly, uplifting influences, the widespread religious dissatisfaction and the increase of intellectual doubt and unbelief, the growing intimacy of intercourse between the United States and Latin-America. The American nations should be united in their faith in the Christianity of the New Testament, and avoid the danger and failure of international relations governed by principles of selfishness and distrust. "Above all, the claims of neighborliness and brotherhood and the need of human souls everywhere for the Living Christ, combine to summon the churches to a more earnest and sympathetic support of the missions and of the national evangelical churches in Latin-America."

As another result of the Congress at Panama the Christian Woman's Board of Missions of the Disciples Church has decided to enlarge their work in Argentina and has asked the Committee on Survey and Occupation to assign them the three unoccupied provinces of Entre Rios, Corrientes and Misiones in northern Argentina, and also the republic of Paraguay, in which there is no American society at present. This Board has also decided to send twenty-one new missionaries to Mexico in the next five years.

The Lutherans have organized a Pan-Lutheran Society for Latin-America, and steps have been taken, pending the biennial meetings of the General Bodies in 1917, to send Pastor Ephraim Ceder, of the Swedish Augustana Synod, to Buenos Aires. This will be the means of avoiding all further division of Lutheran forces in the Southland Republics, and should unite all Lutherans interested in Latin-America. They will urge the Lutherans of the Argentine and other countries to organize churches and schools, not only for themselves, but also for the native populations.

These are but a few of the plans for promoting Christian work in Latin America. More will be done when the North American Christians have a better understanding of the Southern Republics as revealed in the reports and text-books recently published.

AMERICAN RELATIONS WITH THE ORIENT

THE relations of the United States with China and Japan is a matter of growing interest, not only to statesmen and politicians, but specially to those who are promoting Christianity in these lands. The situation may become acute if left to drift at the mercy of present-day politics and certain sections of the press.

The rise of a new China makes it inevitable that sooner or later the American exclusion laws should be reconsidered and the Chinese be set free from humiliating discrimination. The California anti-alien land law leaves room for the possibility of misunderstanding between Japan and America, especially in view of the interpretation given by the radicals and the sensationalists in both countries to the raising of Count Terauchi to the premiership and to measures of military preparedness in both nations.

Christian leaders discredit all suggestion of the possibility of war between any of these three great nations, but they recognize the need for serious thought on the problems presented in their mutual relations. A conference on American Oriental problems was therefore held in New York on September 26th under the joint auspices of the World Alliance for Promoting International Friendship through the Churches and the Federal Council of the Churches of Christ in America. There came together some fifty missionary leaders and prominent citizens interested in Oriental problems. China was

represented by Bishop L. H. Roots, Bishop Wilson S. Lewis, President H. H. Lowry and Fletcher S. Brockman, of the Y. M. C. A.; Japan and Korea by Bishop Herbert Welch, Bishop M. C. Harris, Dr. Sidney L. Gulick, Dr. John L. Dearing, Dr. Hilton Pedley and Dr. A. D. Berry. Among the Mission Board Secretaries were: Dr. Robert E. Speer, Dr. Frank Mason North, Dr. William I. Haven, Dr. James L. Barton, Mr. William B. Millar, of the Laymen's Missionary Movement, and Bishop A. S. Lloyd.

There was unanimity in the conclusion that there must be an emphatic rejection by America of "Imperialism" and "Dollar Diplomacy" ascribed to Americans by Asiatics. There must be an outspoken declaration in favor of the new internationalism in relations with Asia.

Japan has observed with fidelity the terms of the "Gentlemen's Agreement" entered into by Secretary of State Elihu Root and Ambassador Takahira some years ago, with the result that the emigration of Japanese laborers to the United States has ceased, while the number of Japanese living in the United States is 15,000 less than at the time of the agreement. Its operation has caused hardship and misunderstanding among graduates of Christian schools in Japan and Korea who have wished to enjoy the privileges of an American college education.

The immigration question seems to be practically solved for the present, but there are two possible sources of friction: The California land law and the conflict of American and Japanese policies in China.

A resolution was passed recommending to the President that he ask Congress to create a non-partisan commission whose duty it shall be to study the entire problem of the mutual relations of America and the two great nations of the Far East, and to invite the government of China and the government of Japan each to appoint similar commissions. The American commission should then visit the Far East and confer with the commissions of China and Japan in their respective countries.

Another resolution indorsed the bill proposed by the American Bar Association for an act by Congress providing for the adequate protection of aliens. A third resolution affirmed the importance of establishing a Publicity Bureau of Far Eastern Affairs for the purpose of supplying to the public accurate information as to events in China and Japan and their relations to the United States.

If these resolutions are carried out effectively a long step will have been taken to strengthen friendly relations and the way will be open for other conferences of representatives from Japan and China with citizens of America interested in the development of international good will and the advancement of Christian ideals.

THE PAN-TURANIAN MOVEMENT

ONE of the remarkable results of the war is the change in the attitude of the Turks toward their fellow Moslems. The Sultan of Turkey has for centuries claimed to be the "Defender of the Faithful" and the great head of the Moslem faith. With the advent of the young Turk to power, the Sultan lost his prestige. When Turkey entered the war she formed an alliance with an infidel power and fought against fellow Moslems from India and Africa. Then Great Britain announced her policy to protect the sacred Shrines of Islam, and in other ways sought to win the favor of Moslems. In the Egyptian Sudan the British do not allow Christianity to be preached to Moslems in Khartum and are making Gordon College practically a Mohammedan institution. Moslems are more free to do missionary work than are Christians. This also has helped to lessen the power of Turkey with Moslems. Finally the Sheikhs of Mecca and Medina have revolted from Turkish authority and have declared that Turkey is traitor to the faith.

The result of this is seen in a Pan-Turanian movement. The Turks declare themselves enemies of Arabic-speaking Moslems, and word comes that they are adopting a policy for the extermination, not only of Christians in Turkey, but of Arabic-speaking Moslems as well. They proclaim "Turkey for the Turk," and some of them even advocate a return to pre-Moslem forms of faith and worship.

The line of cleavage in Europe and Asia between the spirit of Christ and the spirit of paganism seems to be growing more and more marked. It is clear that "those who have not the spirit of Christ are none of His." It will be a benefit to mankind if men come to realize to what the anti-Christian spirit ultimately leads.

CHURCH AND STATE IN MADAGASCAR

SINCE the French took possession of Madagascar the Protestant churches have been in many difficulties, which at times have threatened their existence.

An unfortunate incident has occurred there, to mar for the time being the good understanding that was gradually growing up between the French Government and the Protestant missionary societies in the island.

A political plot, having nationalist significance, was discovered by the authorities, and some of the leaders of the movement were men connected with the Christian Church of Madagascar through the various missions. The French Government consequently decided to press more closely its insistence upon the separation of political and Christian ideals within the missions, and its hand has been heavy upon the small minority of people whose connection with this plot was revealed. The French Government has, however, through its

representatives in Madagascar, expressed once more its confidence in the foreign leadership of the Christian Church, and has given evidence of its friendliness toward the missionaries of the five societies—the Paris Society, the London Missionary Society, the Friends' Foreign Missionary Association, the Norwegian Missionary Society, and the Society for the Propagation of the Gospel.

Friends of this great work are asked to pray that there may be no unworthy use of the organization of the Christian Church by the Malagasy, and that the Church itself may show by all its actions its full understanding of the purpose and scope of the Gospel message, so that in the days to come nothing may occur to hinder the free course of the Gospel in the island and the bringing into the knowledge of the salvation of God those hundreds of thousands of its inhabitants who have not yet accepted Christ.

COOPERATION IN HOME MISSIONS

THERE is yet to be shown a consistent example of interdenominational Christian unity and cooperation on a broad scale. A few attempts have been made to practise it, but they have been narrow or feeble. One of the recent attempts has been in Utah, the state of which a Mormon remarked, "This is the only place on earth where a Jew is a Gentile."

In Utah the line of demarcation religiously is not that of the Protestant and Roman Catholic, but that of the Mormon and Gentile. Under the general classification of Gentiles are included Roman Catholics, Protestants, Jews, Buddhists, Hindus, or people of no faith.

In the first zeal of the missionary boards to establish churches everywhere throughout the State there was much overlapping which has caused great confusion in recent years. Because of this situation representatives of the denominations gladly welcomed the organization of the Utah Interdenominational Commission, following the work of the Neglected Field Survey a few years ago. This Commission has completed a thorough organization and the denominations cooperating under the plan are the Baptist, Congregational, Christian, Episcopalian, Methodist Episcopal and Presbyterian.

The following quotations from a "Statement of Principles" which the Commission has issued show the spirit in which it is working:

"A community being served by one or more evangelical denominations should not be entered by any other denomination through its official agencies without consent of the Commission. A feeble church should be revived, if possible, rather than a new one established to become its rival. The preference of the evangelical element in a community should always be respected by the Commission."

It is to be hoped that this effort in Utah will be fruitful in true

and interdenominational unity, and will set an example for other states.

Another fine example of the possibilities of denominational cooperation is found in the Church Federation in St. Louis, which consists of 115 of the most prominent churches in the city. Twelve denominations are represented. The unique feature of the federation is found in the executive function which it assumes. Unlike the federations in some cities, which act only in an advisory capacity, collecting data and furnishing material for the churches, the St. Louis Federation attempts to act for all of the organizations as a representative of a united Protestantism. One of its achievements is the St. Louis Training-school for Sunday-school workers, which has completed three years of successful work.

The Church Federation is also doing a notable work in connection with the Juvenile Court. A paid worker gives his time to this work and seeks to cooperate with the court in behalf of the Protestant boys and girls who are brought there.

The federation is seeking to act as arbitrator in the location of new churches in the city. Two years ago the Presbyterian Church, U. S. A., made overtures to the other denominations in the federation that the churches locate no new enterprises or relocate any old enterprise without the ratification of a council representing the denominations in the federation. Eight denominations have agreed to this proposition.

In many other ways the Church Federation of St. Louis is justifying its existence.

THE WAR AGAINST INTOXICANTS

THE traffic in strong drink is on the defensive; liquor dealers face defeat. The battle is not yet won, but there are encouraging reports from many lands. In New York an advertiser offers to introduce beer "incognito" into the home. Some patrons are ashamed of their purchase. At a Sioux Indian conference in Mitchell, South Dakota, seven hundred Red Men recently passed resolutions against "fire-water" and demanded prohibition. The State and national prohibition movement in North America is growing rapidly and many brewers and distillers are seeking to dispose of their properties before it is too late. In Washington an earnest effort is being made to pass laws against the exportation of intoxicants to undeveloped races. The need for such a law is acknowledged. Only commercial interests stand in the way of the legislation. Porto Rico, Africa, and the Pacific Islands are being destroyed by rum, but friends in America and England are endeavoring to make the exportation illegal.

In Peru, a remarkable man, Dr. José Pardo, who has recently been elected to the Presidency of the Republic, is an able opponent of King Alcohol. In his recent message to Congress he said:

"It is time the government should intervene in this industry in view of the great damage which the traffic in brandy occasions among the native population of the Sierra."

In France, the women have made the following powerful appeal to Parliament:

"No more half-measures, no more compromises! Drink's ravages continue. We expect you to deliver the country from drink by the abolition of the distilling privilege and by the suppression of the use of alcohol as a beverage. Save the French race! Deliver France from drink!"

Simultaneously appears an appeal to French women from the "French Society for Action Against Alcoholism," of which the president is M. Raymond Poincare, president of the French republic. This appeal is in the form of a poster written by M. Jean Finot, one of the leading editors of France, and was posted in every postoffice in the country. It is in part as follows:

Drink is as much your enemy as Germany.

Since 1870 it has cost France in men and money much more than the present war.

Drink tickles the palate; but it is a real poison that destroys your constitution.

The cordials of your parents reappear in their offspring as great hereditary evils.

Drink decreases by two-thirds our national production; it raises the cost of living and increases poverty.

Mothers, young men, young girls, wives! Up and act against drink in memory of those who have gloriously died or suffered wounds for the fatherland! You will thus accomplish a mission as grand as that of our heroic soldiers.

In Russia the temporary injunction against the sale of vodka seems about to be made permanent by a law which has already passed the lower house of the Duma. The proposed law contains an element of local options, but the government gives up the degrading traffic.

When will America and Great Britain make illegal this business which destroys men's bodies and souls?

Editorial Comment

WHY STUDY LATIN AMERICA—AND HOW?

NORTH AMERICAN Christians are gradually awakening to the fact that they are densely ignorant of the countries and peoples of Latin-America, and are beginning to realize that these neighbors are worth knowing. This ignorance and the intensely interesting facts concerning South America were clearly brought out in the correspondence and investigation conducted in preparation for the recent Latin-American Congress.

It is to be hoped that the result of revealing this ignorance and the rich field for study will be to bring Christians into a fuller

realization of their responsibilities for helping to solve South America's moral and spiritual problems.

The first requisite is knowledge. It would be interesting to hold an examination of the members of any church of average intelligence in Great Britain or North America to discover their knowledge of even the main facts concerning these southern republics. What would be the answers to such questions as: Locate Bahia, Cuzco, Surinam, Oaxaca, Lapaz. Bound Bolivia. Compare the size of Brazil with the United States of America or with Spain. What is the climate of Lima and of Buenos Aires? What language is spoken in Chile? What kind of an educational system have they in Uruguay? To what country does Patagonia belong? How long has Brazil been independent? Compare the number of Indians in North and South America. How long since the last revolutions in Chile and in Argentina? Such an examination, touching only on geography and history, would probably reveal appalling ignorance. There would be still less accurate knowledge concerning the marriage and divorce laws, the literacy, the religion of the Indians, the extent of unevangelized territory, the standing of the Roman Catholic Church, the beliefs and spiritual state of the educated classes and the real character, strength and result of evangelical work in Latin-America.

A second cause of the prevailing indifference to missions in Latin-America has been that missions to these republics seem to many to be *an impertinence.* They find it difficult to conceive of great material wealth and civilization, such as are evident in the capitals of Brazil, Argentina, and Chile, as coincident with real spiritual poverty. Some have thought also that since the Roman Catholic Church has been dominant in Latin-America for four hundred years, and has so much of Christian truth and has accomplished so many good things, therefore this church meets the need and there is no call for outside religious interference or help. Christians who really know the facts are convinced of the great need for such work as that carried on by the evangelical missions.

There are other causes for lack of knowledge of Latin-America, but it is hoped that the excellent courses of study and reading provided by the Missionary Education Movement and the Woman's Home Mission Study Circle books, and the reports of the Latin-American Congress, will dispel this darkness and bring information and enthusiasm to many misinformed but earnest Christians. We call attention to the article by Mr. Hicks in this number, entitled "Light on Latin-America," in which he describes the excellent books that have been prepared for different ages. Several of these volumes are intensely interesting and take away every vestige of excuse for a continuance in past ignorance. The reports of the commissioners of the Congress will be found particularly rich and stimulating. For detailed description and prices see the advertising pages.

HATRED AND LOVE

THE European conflict has opened the flood-gates both of hatred and of love. Can anyone doubt which must ultimately conquer? Early in the war songs of hate burst out in uncontrolled fury as the nations locked in a death grapple. Unspeakable deeds of murderous anger have been perpetrated and the seeds of hatred have brought forth a plenteous offspring. But in the midst of it all the spirit of Christ has been struggling for expression in the relief of suffering, in the spiritual ministries to soldiers on the battlefield, in hospitals and in prison camps. The campaign for the relief of Syria and Armenia, of Persia and Belgium and Poland goes on without cessation. Sunday, October 22d, was set aside by President Wilson as a special day of intercession and offerings for Armenian and Syrian relief.

Another encouraging sign is the occasional word, from Germany, or France or Britain, denying the appeal to baser passions and preparing the way for the return to brotherhood after the war. Such a word has recently been spoken by Viscount Bryce, one of Great Britain's greatest men. At a recent meeting in Birmingham (October 3d) he urged the churches to do their part in helping form public opinion in regard to the terms of peace and the treatment of their enemies. He counseled Englishmen to repress the spirit of hatred and not to talk of banning a whole people for all time to come. "To indulge in revenge would be to sow the seeds of future wars. Nations could not hate one another forever. The victors should not seek to impose on the foe any terms dictated by the spirit of hatred."

Lord Bryce urged his fellow countrymen to consult reason rather than passion.

What would be the consequences if the leaders in Great Britain and Germany should indeed be wholly controlled by the spirit of Christ, who said to His disciples: "Love your enemies; do good to them that despitefully use you"? It would not result in a policy of weakness, but in the conquering spirit of love.

CALLS TO PRAYER FOR 1917

WE do not hear as much to-day, as in the early stages of the war, concerning the increased spirit of prayer and spiritual interest in the countries engaged in the conflict. The hope that a return to God would bring speedy victory to the cause of the petitioners has not been fully realized, and as the spirit of prayer has waned the fact becomes clear that too much of the apparent religious awakening was not founded on abiding faith in God and submission to His will. Men were asking to have their own wishes fulfilled rather than that God's way might prevail.

There have been, however, many deep spiritual movements among the troops, in prison camps and among the watchers and waiters at home. The distribution of gospels and the personal work has been fruitful—how much so, only eternity will reveal.

Never was there more need for united and universal prayer on the part of all Christians, and it is fitting that the last day of the present year and the first days of the new year (December 31st to January 6th) should be set aside for that purpose. New Year's day is assigned to thanksgiving and humiliation. What great need there is to remember the temptations and dangers of the year to come! What need for prayer in America for deliverence from cowardice and covetousness and self-satisfaction! What causes for thanksgiving for the spirit and opportunity to help the afflicted peoples of Europe and Asia.

The World's Evangelical Alliance has sent out an urgent call to Christians in every land to observe this week of prayer, bridging the old year and the new. The call says:

"There are special reasons for thanksgiving as we enter upon this year. While God's judgments have been in the earth, many have been learning righteousness. These are testing times for each man and for each man's work. We have witnessed the hopeless failure of all systems and philosophies built up on other foundations than that which is laid, which is Jesus Christ. He has not failed. The Spirit of Christ is spreading over the earth. The Kingdom of God is coming. The walls of the city that hath foundations, whose builder and maker is God, are rising faster than Satan can cast them down."

The first days of the new year are devoted to prayer for "The Church Universal," for "Nations and their Rulers," for "Missions among the Heathen," for "Families and Schools" and for "Missions at the Home Base."

Any satisfactory and fruitful observance of this week of prayer will require preparation—a study of the conditions at home and abroad, a knowledge of the principles of successful prayer, a self-examination and confession of sin. The season of united prayer may prove the opening of the flood-gates of God's power, or it may prove to be only another opportunity lost.

Never in the world's history was there greater need for the Christians everywhere to take advantage of the divine privilege of prayer. The present problems are too great for man to solve. The relations of China, Japan and America, the mass movements in India; the awful condition of the Syrians, Persians, Poles and Armenians; the shadows cast by the war over Africans and other primitive peoples; the needs of Mexico and other Latin-American lands; the inconceivable sufferings in Europe; the dangers to moral and spiritual life in America—all these and other subjects demand study in the light of God's will.

AN INDEPENDENCE DAY HOLIDAY IN MEXICO

A celebration of the anniversary of Mexican independence (September 16, 1910) in front of the President's Palace

A Program of Peace for Mexico

BY REV. JOHN W. BUTLER, D.D., MEXICO CITY, MEXICO
Missionary of the Methodist Episcopal Church

Dr. Butler, a son of the founder of the Methodist Episcopal Mission in Mexico, has lived with and worked for the Mexicans for forty years. His view of the situation and of the forces that make for peace are therefore especially noteworthy.—EDITOR.

WHY not? God intended it, the Shepherds of Bethlehem chorused it and the Prince of Peace included it in his Commission to the Seventy. It may seem to some that the past history of the country does not indicate any such program. However, the past does not necessarily control the future. Custom and tradition, in this case, may fail as indicators of what is to come.

In writing of Mexico one can never forget her long night of suffering. The poor Mexicans, victims of a superstition, were too weak to oppose the foreign foe which landed on their shores four hundred years ago. Due to that superstition, the many became the serfs of the few invaders, and through three centuries were the unwilling, though abject subjects of over-sea masters.

Then came the glorious struggle for liberty and independence. Five years are still lacking to complete a century of sovereign national existence, and during this century it has been one long story of revolution, civil strife and foreign war. In this period there were only about thirty years of peace and prosperity, from 1878 to 1910. The recent disturbances seem to many to be the worst of all Mexico's sorrows. And yet, this may be the final mortal struggle before her entrance upon the enjoyment of permanent peace.

We should not forget how other nations have come up through long tribulations to times of peace and modern civilization. England needed upward of four hundred years prior to the great Revolution of 1640 and 1688 before coming, as a nation, to the full enjoyment of inalienable civil and religious rights.

France records one struggle after another preparatory to the Revolution of 1789 when Liberty, Fraternity and Equality were assured, and then nearly a hundred years later she learned the supreme lesson of giving the nation's heart not to Napoleon, nor even to the President, but *to the people.* It was after this achievement that the French Republic has developed an unparalleled strength in the past forty years of peace and prosperity.

The American Republic was conceived and really born across the sea. When launched on the shores of the new continent it was already a robust youth. Yet it took the Revolution of '76

ANOTHER REASON WHY MEXICO NEEDS A NEW PROGRAM
Poverty and Ignorance—Beggars at Catorice

and the bloody civil war to produce the united and vigorous nation of the present day.

We need a little more charity and patience with Mexico. Looking thoughtfully at her many struggles, some of which were imposed from the outside, we can see how after each great effort the nation took a step forward. The throwing off of a foreign yoke, the breaking of an ecclesiastical one, the endurance of entailed land abuses of colonial times, the thraldom of ignorance and superstition, the merciless severity of the rich and other privileged classes, and further abuses have caused the sacrifice of thousands of lives and the shedding of rivers of blood—and yet after every struggle the nation has moved forward and the people have moved upward. Such advances may not appear to have been great, yet advance there was. All this is very marked in the last five years' commotion. No one more than the leaders of the present dominant influence in Mexico, for instance, recognize not only the need of effective suffrage, of land rights for the masses, but over and above these and to make reasonable and

truly successful all these things, there must be a liberal education for the rising generation.

So we see in such states as Yucatan, Guanajuato, Tlaxcala, and Michoacan, practical plans inaugurated with tremendous activity. Already over two thousand new schools have been opened since the triumph of the Constitutional cause! This is equivalent, in two short years, to one school for every pupil reported by the Spanish Viceroy after two centuries of Spanish domination. It is the most hopeful sign of the times and the first shining number in the new program for Mexico. If the feeble efforts of recent years reduced illiteracy from 95 per cent. to 80 per cent., what may we expect from the present energetic and well-directed campaign in the hands of such men as Palavichini, Osuna, Herrera and other equally broad-minded and live-wire men?

WHY MEXICO NEEDS A NEW PROGRAM

One phase of their religion. Dancers before the Shrine of Guadaloupe, near Mexico City

Moreover, the leaders, who without loss of time are making good along this line, are more or less committed to all the necessary reforms which have for their end the uplifting of the masses and the building of the nation on more rational and permanent foundations. They will not be slow to profit by the mistakes of the past.

LESSONS FROM THE PAST

The second number in the Program of Peace for Mexico is the possibility, if not the probability, that the Historic Church will at last come to learn wisdom from the past. It is difficult for Americans to understand the real condition and spirit of the Roman Catholic Church in Mexico. In order to do so one must bear in mind the hasty, not to say superficial work carried on at the time of the Conquest. The masses were never Christianized, and of the fifteen million people in Mexico to-day probably not 20 per cent. of them could give any intelligent definition of Christianity. Among the early friars were a few real missionaries who did as good work as the Roman Catholic Church has ever done in any land. Las Casas, Gante, and others like them, loved the Indian and labored with the spirit of sacrifice and devotion rarely seen, and never excelled by missionaries of any age.

But after these came hundreds of men who seem to have been more mercenary than spiritual, more anxious for numbers than for the character of the work done. Hence ignorance, superstition and idolatry have come down through the centuries as part and parcel of the historic Mexican Church. Roman Catholic authors are eloquent confessors of this sad condition of things which has led to the lamentable fact that the Church, dominant for four hundred years, has kept from the people the Bible, liberal education and a true knowledge of the living Christ.

In addition to all this is the spirit of intolerance and narrowness among the leaders of the dominant Church. There are

POLITICAL EXCITEMENT IN MEXICO

A street scene in Mexico City on the occasion of the resignation of President Diaz, May 30, 1911

also the clerical abuses, especially through the confessional, such as are not known outside of Latin countries. This is not the opinion of Protestants alone. In the *New York Times* of August 27th a Roman Catholic writer says: "I have enjoyed the excellent accounts that you have given of the Catholic Convention. I was delighted to see that they were considering the important subject of religion and morals. In the sphere of morals the Holy Church should be the leader. This should be supremely true of Catholic countries. The Catholic Church should be able to hold them up as object lessons of what she can do for morals. I have in mind especially Latin-America. There is need in these countries for the leadership of the Catholic Church in morals. I am a good

Catholic, but like many other American Catholics, when I am in Peru or Brazil I am ashamed to call myself a Catholic. The immorality and the superstition that are mixed up with the religion of the Holy Church are shocking and startling to an American. I would suggest to the Convention that a Commission of five priests be appointed to visit Latin-America, going as five American laymen, and report what the Church can do for these countries in the domain of morals."

Unfortunately, these abuses in Mexico have led recently to seeming severity on the part of revolutionary leaders. Archbishops, bishops and other higher clergy, self-exiled from that Republic, are found in considerable numbers in San Antonio, Texas and other cities of the Southern States, from which they send out literature to air their grievances and to create sympathy among their co-religionists of the United States. Fortunately, their sojourn in the northern Republic has been protracted. In their time for reflection will they be wise enough to see some of the mistakes of their Church? If they do not they are led to accept, even though tive country, like, present conditions in their nathey still the hour of their salvation is at hand. control more than 90 per cent. of the people in Mexico. Let them make an honest effort to give something beyond the Ripaldi Catechism to the rising generation, and their future membership will be worth to them and the coun-

ONE OF THE NEW FORCES FOR PEACE IN MEXICO

The Margaret Whittaker McMutrie Memorial Presbyterian Church, Coyoacan

try ten times what it is to-day. Let them give the Holy Scriptures to the people and they will cooperate as none others can in the diffusion of such principles of democracy as will exalt a nation. Let them enthrone the living Christ in the hearts of the masses as fully as they have installed the idolatrous myth of Guadalupe, and they will help to produce such a revitalized Christianity as will delight the very heart of God. These evidences of regeneration would give back to the church the confidence of the leaders of the present day and would make for a permanent Program of Peace.

But the most important number of the Program of Peace is the extension of evangelical Christianity. The evangelical Christians stand here, as everywhere, for the open Bible, the education

ANOTHER FORCE FOR PERMANENT PEACE

The Faculty and Students of the Presbyterian College and Theological Seminary, Coyoacan,—before the revolution (1906)

of the masses and the incarnation of the living Christ in the hearts and lives of men and women. Such Christianity is the one great need of Mexico to-day, and its extension now would mean immensely more than at any time in the future.

The initial years of Protestantism in Mexico have given the cause a commanding influence, so that Constitutionalist leaders in many ways are urging the extension of missionary operations. Pending plans of federation and unification of all Protestant missionary agencies will immensely facilitate the work and make this number on the program a power in the uplift of Mexico.

MEXICO AND THE UNITED STATES

The American Government can not be a silent onlooker. The two countries are so related that they need each other and can be mutu-

ally helpful in many ways. Intervention is the last thing to be advocated. The *honest* big brother is what is needed. The landing of troops in Vera Cruz in 1914, and the sending of the punitive expedition into Chihuahua, justifiable or otherwise, only aroused suspicion, and made many enemies for Americans south of the Rio Grande.

Our expectation is that the Joint Commission now in session in New London, made up as it is of able men of both nations, will bring about a better understanding, restore confidence and open the way for the American people to be truly helpful in the development of the Program of Peace. The Mexican people themselves realize this. At a mass meeting held in Buffalo nearly a year ago, a missionary

A PREPAREDNESS PROGRAM FOR MEXICO

A classroom scene in the missionary "Colegio Morelos," Aguascalientes

from Mexico spoke for over an hour to this effect. The audience of over three thousand was most sympathetic, and when the speaker had concluded, a young Mexican who chanced to be present, rushed uninvited to the front of the platform and said:

"I am a Mexican and was born in the Roman Catholic Church, but I would not be true to my convictions and this hour if I failed to make public my convictions. What we want you American people to send to Mexico is not cannon and soldiers, but missionaries like this one who has just addressed us; then before long we will have a happy and prosperous people."

Mexico's rehabilitation will surprise the world. Her God-given resources are limitless. With the advent of peace and the coming together of the various factions to work unitedly for the fatherland, these resources will speedily become available, and abundant fruits of peace and prosperity will give us such happy neighbors on our south as will lead every true American, and especially every true Christian, to rejoice with them in their acceptance of God's program of peace for Mexico.

Pray and the "Uttermost Parts"*

BY MR. S. D. GORDON, NEW YORK
The author of "Quiet Talks."

THIS world is God's prodigal son. Very naturally the heart of God is broken over His prodigal. He has been gone so long. And the home circle of God is broken. The hearth-fire of God is lonely. There is always the vacant seat when they gather around the family board in the Father's house. He has given the wealth of His love to a plan for winning the world back. That plan called for His only Begotten, and He spared not His only Begotten. That plan called for the *life* of His only Begotten. And His only Begotten spared not his life.

But Jesus' dying is not enough. It is the tremendous beginning, but it is not the ending. Understand me here. Jesus was very man of very man, and very God of very God. He was born of a virgin, in a way unknown before and unrepeated afterward. He died as our substitute Savior. Only through his blood can any one be saved. And he emptied the tomb where they laid Him. But Jesus' dying is not enough. Men must be *told* that He died, that so they may choose. For the one thing with which God the Father is concerned is a man's choice. Everywhere, always, this now is *the* thing that concerns Him regarding men.

Our living is to be like Jesus' dying. And the Father's plan for the world will never reach to its fulfilment till we live as Jesus died. He died for a world. We are to live for a world. It took the very life of His life to die for a world. It is meant to take the life of our lives that we live for a world.

It meant everything to Jesus that He died for a world. It ought to mean everything to us that we live for a world, in Jesus' Name. It meant everything to the world that Jesus died for it. It ought to mean everything to the world that we live for it. And a man is living distinctly below par, whoever he be, who is living on a lower level than this, that he lives as Jesus died.

In order that we may help in winning the old world back to God, we have been given five things: our life, what we are; our lips, what we say or sing; our service, what we do; our gold, what we do not keep, selfishly, for ourselves; and, lastly, prayer, what we claim in the name of Jesus the Victor. The greatest of these is prayer, God's power going out through prayer.

The power of a life touches one spot. The power through the lips depends on the life back of the lips. The power through service is always less than the power of the life. The power of money depends upon the motive back of the money. The old Church is in no need of mere money to-day; not a particle. But she has need of money

* An address delivered at the Washington Laymen's Congress of Missions.

with the red tinge of sacrifice on it. But the power through prayer is as tremendous as the power of life, and it may touch, not one spot like a life, but anywhere in the round world where we choose to turn its power.

THE GREATEST THING THAT ANYBODY CAN DO

The greatest thing anybody can do is to pray. It is not the only thing, but it is the chief thing. The greatest people are those who pray, those who put prayer first, who make prayer the pivot, and adjust the whole of life around that prayer pivot.

But prayer is a variable term. The word stands for so many different things. Prayer is not saying religious words with your eyes shut and a terminal amen attached. Prayer is a life. It is an act, a habit, a mental attitude, a life, and, given these things, the man becomes the prayer.

The prayer takes on the quality of the life that the man lives. Every man has the choice of living any one of three lives. He may live a bad life, outwardly sinful, or selfishly cultured. He may live a normal Christian life; or he may live an emergency Christian life.

By the normal Christian life I mean that he may live as if the world were in a normal condition. Perhaps he has money; he has a luxurious home; he likes certain rare books; he is fond of music and works of art, and surrounds himself luxuriously in his home with these things. He is a consecrated man; he believes in prayer; he is a real Christian. Christ is his Master, but his life is led as a Christian life in a normal world. He gives, and gives freely. But he surrounds himself with luxuries, which are very enjoyable, which most of us would enjoy very much. I think of that as a normal Christian life. Such men are good and do good.

Then there is the third life, the emergency Christian life. The man may be controlled in his life by the fact that *the world is in an emergency.* Abnormal actions to meet abnormal conditions excuse many things we sometimes criticize. Jesus found an abnormal world, made so by sin, and so Jesus lived the emergency life. The cross was an emergency transaction. I plead for no extremism, but for men who are swept and swayed by the Holy Spirit, and who live the emergency life, as the Spirit guides.

I say a man's prayer takes on the quality of his life—a deep life, deep power in prayer; a shallow life, shallow prayer; a broad life, a broad power in prayer; a selfish life, yes, a selfish Christian life! (how men's lives compel you to tie together words that contradict each other!) a selfish Christian life gives the quality of selfishness to the prayer. The prayer takes on the quality of a man's life.

Prayer opens the planet to a man's activity. This is not a perfunctory statement; it is a fact. A man in New York may control the touch of an electric button, and a thousand pounds or a million dollars in London or Berlin or Petrograd changes control. Just as

really a man may touch a spirit-prayer-current button and change the control of lives in those same cities or elsewhere. The man touching the electric button has to have certain relationships with the banker, or his touch does not count. And a man must have certain relationships with the power in the prayer current and the power house up yonder; and then as truly as the money changes control by the touch in New York so the lives are changed yonder by the touch here through the spirit current of prayer.

THE OUTWARD AND THE INWARD

The true Christian life has two sides, the outward side and the inner side; the outer narrow side, the inner broader side. The outer side is concerned with the common round of a man's life in its outer circumstances and surroundings. It is a narrow circle, even where it is broadest. The inner side is concerned with the spirit of a man's life. Look at a man who has got the Master's touch of prayer. He leads faithfully the commonplace round of his outer narrow life; and then under the touch of God's Spirit, he goes alone with God into the inner, broader place. In every prayer room there is a spirit switchboard, as in every electrical power house there is the electrical switchboard. Here the man can go and loosen out the current that changes things around the world.

No, this is not just talking. This is not rhetoric. This is tremendously, intensely *so*. And may the intensity of it grip all our hearts and sway all our lives anew. As a man goes into the inner, hidden-away, broader side of his life, and begins to pray, he loosens out the spirit current of power. He prays for his family circle, his church, his partners in business, his own pastor, his own neighbors, his own club members, perhaps his own city, we will trust, his own state, we will hope, his own nation, as the Spirit guides. And then—listen!—hush your heart!—notice what a man can do; for it is tremendous. For instance, on Sunday, he may turn *this* key on the switchboard, and the current of power is loosened out, and he can touch the whole of Turkey, Arabia, Syria, and the other countries hanging on the eastern fringe of the Mediterranean, that is, the Middle-of-the-earth Sea. He comes out again to his outer round; goes in again, perhaps on Monday, and turns the current in on India; on Tuesday he turns it in on China; Wednesday on Japan and the Island World of the Pacific; Thursday pushing across the Pacific waters, he turns it in on the Americas; on Friday across the Atlantic waters to Africa; on Saturday he turns up across the Mediterranean into old Europe, from which we all largely come.

He *can do it*. And—hush your heart!—*things change*. Things change while he is touching the current. He does not know it. Ah, yes, he does, by the knowing of faith. The man in the New York brokerage office orders the sending of a cablegram, and money

changes control in London, Paris, Shanghai, Calcutta, wherever he wills. The money control is changed. He does not know it. You can't hear across the ocean directly, yet. He can't see. But he knows in his heart that the money is changed, that his control is sure through his bankers.

"PRAYER CHANGES THINGS"

Just as really, things are changed around the world when a man loosens out that spirit current of prayer. There is a missionary in China. It is his first year. He is still pegging away with the language. It's hard work. Will he ever get it? He is a bit tired, a bit nervous, not yet acclimated. He has none of the inspiration of service yet. He says to himself, "Did I make a mistake in coming out here? I might have been useful back home and . . ." And, even as he is talking, something like a bit of fresh air blows in upon his spirit, he digs his heels in, and braces up afresh with new courage and says to himself: "Ah, the Master did send me, and He will help me in getting the language." And all because some fellow out in Jersey or in Indiana, perhaps a shipping clerk hammering in the nails, prayed for him. The fellow hammering the nails here did not know, and the fellow out there did not know, but the man here touched the prayer button and things out there were changed by it.

Or, there is a fellow in India who has been a Christian only six months. The ground gets pretty slippery under his feet one day, and a whole heredity is pulling him back to the old evil standard. He is nearly gone. But he stops and says, "I must not do this; I must be true to this Jesus." And *he* digs his heels in, and locks his jaw, and says, "No" to the temptation, and goes along without slipping. Why? Because some one over here was praying.

Ah! God's best friend in the old world to-day is the man who will put his heart in full touch with Jesus and out of touch with the compromise atmosphere of the earth, and put prayer in the pivot place in his life.

Let me use the electrical figure again. I have been talking about the current. He who "insulates" himself, heart and life, from the compromise spirit round about him, and puts himself in full touch with the Lord Jesus yonder in the place of power, and who as the Spirit guides, goes his faithful round, doing the simple commonplace task, but every day wears down a bit flatter the doorsill into the prayer corner and uses the spirit switchboard, *he* changes things round the world.

Jesus was a big man, a world man. And the Jesus-man is a world-man in size. Jesus died for a world. He asks us to live for it. And we live for it best as we make prayer the pivot, and let everything else grow out of the prayer life, and circle round about the prayer pivot.

One afternoon, just outside of London, a lady spoke to my wife and said: "I was reading in a book that said 'prayer changes things.' I believe that, of course, but I wondered if it were so." She is like some of her neighbors in America. Then she went on to say that she had a brother in Calcutta, a fourth or a third the way around the world, who was not a Christian. She had prayed for him, and she had spoken to him, but he had rebuffed her until she had lost heart, which meant she had practically lost faith, which meant she had lost the power out of her prayer. And now she was set to thinking about it again. She asked herself, "If I pray in London will something happen in Calcutta? This book that I have been reading says it will."

Now there was a fresh touch with the Master. Her heart began burning anew under that touch. She began anew to pray, to pray for this brother, to pray that something would happen in Calcutta while she was praying in London. And in the course of her family correspondence she put a question in the letter to her brother, not directly asking what she wanted to know, but a question. She asked, "Has anything unusual happened to you lately?" The letter went, and in due course an answer came back, taking weeks in transit. His letter spoke of the usual family matters, and then he said, "You ask if anything unusual has happened to me lately. Yes, something has happened. Last (naming the time) I began thinking about God. I remembered what mother had taught us, and I knew my life was not right, and my heart was not pure, and I tried to push the whole thing aside. But it wouldn't push, and I slipped into my room one day, and I knelt there and took our mother's Savior as my Savior; and so this has happened, I have become a Christian."

"I wonder if you can feel as my words can not say, the almost feverish eagerness," this lady went on, "with which I thought back to the time when I prayed, and my feelings when, after a moment's thought, I knew that the time of which he spoke was the time when my new prayer began." She touched the prayer button, and a man —and the hardest thing to change is not money, it is a man, the hardest thing to bend is a human will— a man's will was bent; he was changed in Calcutta because she went to the switchboard of prayer in London.

Shall we pray? Shall we put prayer first? Shall we make this our pivot? Jesus has never failed us. Jesus never fails a man. God did not fail us. God never fails us. May we not fail Him, in putting prayer things first, for Jesus' sake, for a world's sake, in Jesus' great Name.

Japanese Testimony

In response to the Editor's request, Hon. T. Tanaka, the Japanese Chargé d' Affaires at Washington has sent us the following statement as to the influence of Christianity on the Japanese, their ideals and customs. —EDITOR.

CHRISTIANITY has more than anything else diffused among our people the notion of international brotherhood. Secluded as we were from the outer world for more than two centuries, we had very little conception of what the rest of the human beings were doing in the meanwhile. At least the mass of people thought that we were the only civilized nation existent on the globe. Commodore Perry's expedition and many other events brought about the opening of the country, and the denizens of the island empire became more and more alive to their real international position. The scales were falling from their eyes and their points of view were gradually being broadened. However, nobody could deny the tender influences of Christianity which is giving the final touch to their catholicity of mind.

It would be amiss if I failed to mention the enormous benefit Christianity is contributing to Japan in the line of women's education and philanthropic works, which would never have attained their present magnitude and development but for the guiding hand of foreign missionaries.

I believe that in Japan freedom of conscience obtains more than in any other country; but religions will become the integral part of a nation only when they are thoroughly acclimatized. I hope and believe that in the fulness of time a real Japanese Christianity will evolve and be a beacon light in the path of the Japanese people in the progress of civilization.

THE TESTIMONY OF COUNT OKUMA

Count Okuma, the recent Prime Minister of Japan, publicly made the following statement regarding the past and the future of Christianity in Japan. This is especially striking in view of the fact that half a century ago death was the penalty to those who became Christians.

ALTHOUGH Christianity has enrolled less than two hundred thousand believers, yet the indirect influence of Christianity has poured into every realm of Japanese life. It has been borne to us on all the currents of European civilization; most of all, the English language and literature, so surcharged with Christian ideas, have exerted a wide and deep influence over Japanese thought.

Concerning the future it is my own conviction that no practical solution of many pressing problems is in sight *apart from Christianity.*

THE LATE ARTHUR EWING

Formerly President of the Allahabad Christian College. (Now the Arthur Ewing Christian College)

The Influence of a Life in India

A Glimpse Into the Life of the Late Arthur H. Ewing *

BY PROF. MOHAMMED ISMAIL
Professor of Arabic and Persian, Ewing Christian College, Allahabad, India.

For twenty-one years (1890-1912), *Arthur H. Ewing, a brilliant scholar, labored in India and became known and loved for his Christlike character. He died September* 13, 1913. *This testimony of one of the Indian Christian converts from Islam is inspiring.*

I WAS brought up a Moslem, but from 1890 to 1893 I was a secret believer. In January I confessed the Lord Jesus Christ openly, and consequently was driven out of home and deprived of everything that would have been mine had I not taken the step. But that was not all—I had to run for my life from place to place. In Lahore, I was ill-treated and robbed of the little money I had by a Christian. That wolf dressed in sheep's clothing was caught, and I got back my money; but it was a great shock to me spiritually, and I began to doubt whether Christ would deliver me from the power of sin. In March, 1894, I went to Ludhiana, where I was a perfect stranger and knew nobody. I was a youth of eighteen and had studied only up to the middle class; but in religious literature I was a little ahead of my age, and knew Arabic and Persian well enough to be a teacher in some school. In my first interview with Dr. Arthur H. Ewing, he made a great impression upon me, and I felt drawn to him. He made me a pupil-teacher, and I settled down in his school. Within a few weeks he won my love and respect, and I began to feel myself brought in direct contact with a truly Christian life.

One of my classmates was known as the bully of the school. He was a terror to the little boys, and the teachers were tired of him, and his character was so unsatisfactory that there was hardly a day on which nothing was brought against him. He did something very hideous, and it was thought best, for the good of other boys, to expel him from the school. All the boys and the teacher assembled in the prayer hall, delighted to see him punished and sent away from our school; but there was one face that looked quite sad and still loving. It was the face of the truly sympathetic teacher and friend of all who were entrusted to him. He knew that the unfortunate young man belonged to a very poor family; had thrown away his chances, as far as his education was concerned, and, now, with a black mark against him, was going out into the world where he would be surrounded by greater temptations. These thoughts weighed so heavily upon his tender heart that when, at the end, he got up to offer a prayer for the expelled young man, he was choked and could not utter a single word. He made a sign to the headmaster who prayed. I saw tears

* A contribution to the proposed biography of Dr. Ewing.

rolling down Dr. Ewing's cheeks. It was the first time that I saw the great man, full of vibrating vitality, broken and overpowered with grief. I can not describe the effect it had on me; but I would like to tell that it melted the heart of the young man who was expelled from the school. He repented of his sins, became entirely a new man, and now is a preacher of the Gospel of our Lord Jesus Christ.

Once, in the rainy season, a low field, near the school, was flooded and the owner, who was physically weak, asked his neighbors and relatives to help him; nobody came to his help. The man came actually crying to Dr. Ewing and told his story. Within a few minutes Dr. Ewing was seen with a spade on his shoulders, sleeves and trousers rolled up, and wading through knee-deep water, going to help the poor man. Many of the boys followed him. For about two hours he worked with the spade. The boys helped him, and the field of corn was saved.

My stay at the school, for two years, was most delightful. I passed my entrance examination and got a scholarship; but the prospect of going to college could not help me to make up my mind to go away from the dearest teacher and friend as Dr. Ewing had become. But, in obedience to his advice, I went to Lahore and entered the Forman Christian College, but constantly dreamed of Ludhiana, and longed to get back. His letters comforted me a great deal, and occasionally some business took him to Lahore; and whenever I was able I made a trip to Ludhiana and enjoyed a visit with him, and satisfied my soul by looking at the dear face which has left a permanent impression upon my heart.

One of my friends promised to bear my expenses at college, and I gave my scholarship to another poor student; but after about six months, that friend was compelled to discontinue. I did not know what to do. I had no money to pay for my board, so I told the mess-manager not to have anything cooked for me. For two days I went without any food. On the third day I was unable to move about and had to confine myself to my room. Meanwhile, some business brought Dr. Ewing to Lahore, and he learned from his brother, Principal J. C. R. Ewing, that I was absent from the college. He came to my room to see me, and as soon as he looked at me, he was able to discover that there was something wrong with me. I could not refuse to tell him what it was, and when I told, he said: "Ah! foolish boy, why didn't you send me word at once? I really feel hurt. You did not believe that I was your friend and would help you. *Whenever you are in a tight place always let me know.*" I can not tell what he did, for he told me not to tell any one.

I was still at college when he went back to America, on furlough, and by the time he came to India to found a college at Allahabad, I had left Lahore and was working under Dr. E. M. Wherry, in Ludhiana, in connection with the Christian Literature Society, but as

soon as the college at Allahabad was started I told Dr. Wherry of my intention to go to Allahabad. He thought, perhaps, some higher salary was tempting me, and said: "If you are going for the sake of money I won't let you go." But I told him that it was not the money, but the man. So eventually, with Dr. Wherry's permission, I wrote to Dr. Ewing. He answered and said: "If Dr. Wherry has no objection, then come and see the place, and, in case you should finally decide to come, we will plan accordingly." In the last week of February, 1904, I came and found him marking the ground for the new high school building and carrying about bricks with his own hands. I spent a few days with him, then went back to Ludhiana, and on the 8th of July came back to Allahabad and joined the staff of the new college on half the salary I was drawing at Ludhiana.

From July, 1904, to September, 1912, I had the good fortune of working with him and knowing things of him which are of very great value to me and to many other members of the college. Apart from his private life, which is too sacred to be described by a worthless man as I am, he was a pillar of light to those who came in contact with him and saw him perform the varied duties of every day.

As the principal of the college, he knew every individual student by name. In his time, the number of college students went up to 350 (with 800 in the high-school), and it seemed that he had the picture of every one of them in his brain, together with the name.

In the staff meetings, whenever a student was discussed, he never had to ask the question, "Who is this fellow?" or "What does he look like?" The secret of this was that he was a personal friend of every student, and helped his memory by constantly associating with the students. He took part in their games, invited them to his house, in groups, almost every week, while Mrs. Ewing entertained them with tea and many different kinds of cake, and also tried to teach them etiquette—especially how to behave in the presence of ladies. She still remembers many of them and, as I know for certain, all of them have a very high regard for her.

Dr. Ewing knew the circumstances of almost every student and for those who needed help he was always able to find some means to help them. In matters of discipline he was very strict; but nobody ever thought he was unkind. On the contrary, love and good will were manifest in all his dealings, and those who were disciplined always felt confident that Dr. Ewing did every thing for their good, though they could not see and understand it clearly at the time.

In cases of illness he did all in his power and risked his life. Once two students got cholera. They were at once segregated and Dr. Ewing himself ministered unto them, from the beginning to the end, while some people looked at them from a safe distance and some he himself told not to come near, fearing they might take infection to their families. His love and service were not limited and confined

to students and professors and their families, but he went about doing good to the outside world as well. Once a leper, being tired of his miserable life, threw himself into a well and it was Dr. Ewing who touched the untouchable and pulled the dead body out.

At a considerable distance from the mission compound a woman died of plague, in an upper room, and none of the neighbors came forward to help the husband take her body down. He came to the mission and learned from the church-bearer (the janitor) that if he went to Dr. Ewing he would receive all the help he required. He came to Dr. Ewing and told his sad story. Was he disappointed? No, Dr. Ewing went at once with him to his house. The stairway was so narrow that the dead body could not be brought down that way, but there was a large window. So Dr. Ewing tied the dead woman to the bed, lifted the bed on his own back, placed it in the window, and then let it down by means of a rope. After doing everything that was to be done, and making every necessary arrangement for the burial, the man of God returned home. There are many other similar and nobler deeds done by him, to which I have been an eye-witness; but I am afraid he would not like me to speak of them.

As a scholar and philosopher Dr. Ewing was undoubtedly one of the best; but he had no pretentions and never boasted of his literary attainments. He was so busy in doing things that he had no time to speak of them. I have never known another man as willing and able to see things from other people's points of view, as Dr. Ewing was. To everything he did, whether great or small, he devoted all his energy and attention, and tried to do everything to the best of his ability. Even in the little things, like games, he was never satisfied with anything less than putting in every ounce of his self.

He was, physically, very strong and, intellectually, wonderfully bright. He occupied many responsible positions at the same time, and every position he filled in such a way as if he had nothing else to do. The amount of work he did, and the things he accomplished in the course of twenty-one years, it is hardly conceivable that any man could do. But the real glory of the man was in his moral strength. He always took time for prayer in deciding things, consulted others, and did not despise the opinion of any one; but when he had decided anything in the way he thought right, then it was easier to move a mountain than to change his decision. He made the best possible use of the powers God had given him; but above all things he depended on God for every thing; and this sense of dependence, coupled with his firm faith in God under all circumstances and his love for God and humanity, was the secret of his marvelous success in life.

My heart is full of thankfulness to God for the blessing of the consecrated life of Dr. Ewing, which has proved a blessing to me and to many of my friends and relatives. May He give me grace to follow the footprints of the beloved teacher who shall never be forgotten, and whom I hope to meet again beyond the river.

The Religious Question in Mexico

A Statement by Hon. Luis Cabrera

The following authoritative statement concerning the much-discussed religious question in Mexico is by the head of the Mexican Commission sitting with the representatives of the United States at Atlantic City. It would be difficult to name any one more capable of clarifying this subject than Licenciado Cabrera. After General Carranza and Secretary of War Obregon, he is probably the most influential citizen in Mexico. Educated in his own country, in France, Spain and the United States, he is not only a lawyer and well-trained diplomat, but an authority on international questions. He occupied for some time the position of Confidential Agent of the Constitutional Government in Washington, and was later appointed Minister of Finance.—Editor.

THE question of the Church in Mexico has not been well understood in the United States, because the conditions of the Mexican Catholic Church differ vastly from those of the Catholic Church in the United States. . . .

Before the war of the Reform (1856 to 1859), the Catholic Church was the strongest temporal power existing in Mexico, and the laws of the Reform enacted during that period all tended to deprive the Church of its power and bring about the absolute independence of Church and State.

The laws of the Reform are a collection of rules passed previous to 1860, with the aim of depriving the Catholic Church of its temporal power; and these rules have remained effective, because the conditions which then demanded their enactment still prevail and still make it necessary that the laws should remain in force. . . .

The principal laws enacted previous to 1860, for governing the Church and stripping it of the temporal power which it enjoyed, are the following:

(*a*) Separation of the Church and State.
(*b*) Incapacity of the Church to possess landed property.
(*c*) Abolition of convents.

These laws of the Reform were established in Mexico after a revolution which may be considered the most bloody that Mexico has ever witnessed—a revolution which affected the country more deeply than even the present revolution is doing. The clergy defended themselves desperately against the laws which stripped them of power, and on finding themselves defeated, they resorted, in 1860, to the intervention of foreign Powers (Spain, France and England), which attempted to intervene on the pretext of the fulfilment of the financial obligations of the Juarez Government.

The treason of the Clerical party had, as a result, French intervention only, but the laws of the Reform enacted against the clergy were of such importance and so necessary, that the Emperor Maxi-

milian himself did not dare to undo what had been done in the time of Juarez.

The French troops being withdrawn and the Constitutionalist Government of Mexico reestablished, the laws of the Reform were not only maintained, but in 1874 they were incorporated in the political Constitution.

It becomes necessary at this moment to distinguish between the real aims of the Constitutionalist Government regarding the religious question, and that part of the actual happenings which is merely a deplorable consequence of the attitude assumed by the Catholic clergy since 1910 against the revolutionary movement.

The aim of the Constitutionalist Government with regard to the Mexican Catholic Church, is to enforce the strict observance of the laws known as laws of the Reform, which up to the present time have been disregarded. The Constitutionalist Government demands the fulfilment of these laws, because they form an integral part of the Mexican Constitution. These laws must be maintained because the causes which demanded their enactment are still prevalent in the country.

A brief analysis of the principal laws of the Reform will further clear up the matter.

THE SEPARATION OF THE CHURCH AND STATE

According to the Mexican Constitution, there must be absolute separation between the Church and State. This signifies that the Church is to lack all temporal power and that, as an organized institution, it is not to participate in the political affairs of the country.

It has never been intended to deny Mexican Catholics either the exercise of their religion, or their right to take part in the political affairs of Mexico. We Constitutionalists are Catholics; the Villistas are Catholics; the Zapatistas are Catholics. Ninety-nine per cent of the Mexican population is Catholic, and, therefore, the Constitutionalist party could not in the present struggle attempt to deprive the Catholics, who form the totality of the Mexican people, of their right to profess their religion, or of their right to take part in political questions.

The Catholic clergy and the Church in general abstained for a long time from interference in the political problems of Mexico. During the time of General Diaz, the Catholic clergy made no attempt to organize themselves for political campaigns, but appeared to maintain themselves in strict obedience to the law, in the belief, perhaps, that they could avail themselves of other indirect proceedings for exercising their influence in the political affairs of the country.

On the retirement of General Diaz from the Government, and on Francisco de la Barra's accession to the Presidency, the Catholic clergy of Mexico believed the moment had arrived to organize themselves for the political struggle, and to that effect a political group

was formed, under the patronage of the Catholic clergy, made up chiefly of big land-owners. This group took the name of "Catholic Party," with deliberate intention of taking advantage of the religious sentiments of the population to induce it to vote in conformity with their directions. The Catholic clergy started to make propaganda in favor of the Catholic party, first in a discreet manner, bringing moral pressure to bear upon the ignorant masses, who were unable to discern clearly where their duties as Catholics ceased, and where began their rights as citizens.

The Catholic party is, in a nutshell, the political organization of the Catholic Church in Mexico. This single fact constitutes a peril for democratic institutions, and was naturally bound to be looked upon with great disfavor by the anti-reelectionist party, first, and later by the Constitutionalist party.

At the time that de la Barra was President, the Catholic party attempted to rob the revolution of the fruits of its triumph, designating de la Barra as its candidate for the Presidency of the Republic. The considerable prestige which Madero enjoyed at that time frustrated this attempt of the Catholic party, which had to limit its pretensions to the Vice-Presidency of the Republic, resigning itself to have as President, Madero, a man sprung from the revolution; and as Vice-President, de la Barra, a man perfectly well known as belonging to the ancient *régime* and the principal leader of the Catholic party.

In the elections of October, 1911, the formula of the progressive Constitutionalist party triumphed over the Madero-de la Barra formula, which was that of the party of the principal enemies of the Catholic government, but from that moment that of the enemies of the Government of Francisco I. Madero.

In the elections for deputies and senators of 1912, the Catholic party succeeded in obtaining a considerable number of deputies, amounting to almost 30 per cent. of the Lower House; while the Senate, which was almost completely made up of Porfirista elements, was only renewed by half and scarcely obtained eight or ten senators as followers of the new *régime*.

The Catholic clergy of Mexico, directly and through the intervention of the Catholic Party, were among the principal factors in the downfall of Madero, and although perhaps Huerta was not the candidate designated to replace him, the fact is that the Clerical chief, de la Barra, formed part of the Cabinet which resolved upon the murder of Madero and Pino Suarez.

Subsequently, the party obtained important posts for its principal leaders in the Government of Huerta, and finally supported the candidacy of Federico Gamboa.

It is unnecessary to enter into details regarding the decided assistance lent socially by the clergy, and the political support given

by the Catholic party, to Huerta, with both their men and money. But the principal assistance given by the Catholic clergy to the Government of Huerta was contained in the efforts made by their principal dignitaries and other members of the high clergy to create an opinion, if not favorable to Huerta, at least very unfavorable to Constitutionalists.

This end was accomplished, not through the individual means that any citizen is at liberty to place at the disposal of a political party, but by taking advantage of the religious influence exercised by the Catholic clergy over the faithful, from the pulpit and in the confessional.

During the war against Huerta, one of the things which most greatly surprised the Constitutionalists was the extremely hostile and unjust opinion encountered by them in each of the towns which they came to occupy. It was in the nature of a paradox.

The strongest armed resistance that the Constitutionalist party encountered in the cities, in the form of social defense, was not an opposition caused by the sympathy which the residents of the cities might have experienced in favor of Huerta, but was originated in the antipathy which had been created against the Constitutionalist forces, whom the Catholic clergy on all occasions represented as bandits who were intent on seizing the towns solely for the purposes of plunder, theft, violation of women, and murder. This opinion had its source in sermons, in the confessionals, and in an extensive correspondence, proofs of which have been secured.

The work done by the clergy in creating an opinion antagonistic to the Constitutionalist troops explains, if it can not justify, many of the acts of aggression, and even attempts of Constitutionalist soldiers against members of the Catholic clergy.

Since the triumph of the revolution, there has been on the part of the Constitutionalist Government no other aim with regard to the clergy than that of restricting them within the limits of their facilities and of their spiritual mission, that of making effective the separation of the Church and the State, and of keeping the clergy from taking any participation, as a religious institution, in our political questions. But a political struggle having developed, it is natural that the military groups should come under strong displeasure, especially laboring under the effects of the clerical propoganda against the revolution, and that, instead of limiting themselves to restrain the clergy within due bounds, they should overstep this limitation and even, on some occasions, attempt to interfere in matters of a purely religious character. The restriction of religious services in some places and the destruction of the confessionals are instances of this. The destruction of confessionals has been the most ostensible manifestation of the ill will with which the revolutionary troops have regarded the use that the Catholic clergy have made of the sacrament of confession as a weapon of political strife.

If the Catholic clergy had maintained themselves within their religious attributes, without interfering in the struggle, and, what is more, if they had not put in action the advantages which they derive from their capacity of intellectual directors of the masses, the counter-effects on the part of the Revolutionary troops would not have occurred.

It is unnecessary to repeat that the Constitutional Government itself has never pretended to interfere in religious matters, or to restrain in any manner the religious liberty of the Mexican people. The Constitutionalist Government does not propose to establish laws which affect religion, nor does it in any way propose to restrict religious practices.

The course of action followed by the Constitutionalist Government justifies this statement, since, owing to the influence of the First Chief of the Revolution, Venustiano Carranza, the military acts which were considered restrictive of religious liberty have been diminishing in number and in gravity.

PROPERTIES OF THE CHURCH

The Mexican Constitution and the laws of the Reform determine that neither the Catholic Church nor any other religious corporation, regardless of character, denomination, duration or object, can own landed property.

The reason for this ordinance is that the Catholic clergy constituted, previous to 1856, the strongest economic power existing in the country.

In 1856, an attempt was made to disentail the properties of the clergy, that is, to destroy the mortmain, compelling the clergy to alienate their landed property. This was the tendency of the laws of disentailment.

The clergy vigorously resisted this law, believing that their economic power was thus considerably reduced, and with this motive started the struggle called the War of the Reform or Three Years' War.

The laws of 1856 did not expropriate the clergy, but in view of the latters' completely rebellious attitude, in 1859 Benito Juarez issued in Vera Cruz a law called "Nationalization of the Lands of the Clergy," by which was expropriated all the landed property of the Catholic clergy who had resisted and struggled against the disentailment of these lands.

In virtue of this law, the temples became national property, the titles of ownership remaining in the hands of the State, but the usufruct of the same being reserved to the Catholic Church. As to the clergy's landed property and real estate investments, these were turned over to the nation and awarded to individuals.

The vital point of the laws of the Reform regarding the Catholic

clergy lies in the declaration of civil incapacity of religious corporations to own lands. This measure, though it may appear extreme, was absolutely necessary in 1859, in order to deprive the clergy of their temporal power. The measure still continues to be absolutely indispensable, because if religious corporations were at this moment permitted to acquire landed property, a considerable mortmain would immediately be created, from which a great amount of power would again be derived by the Catholic Church, who would thus recover their temporal power, which all countries have admitted should not be tolerated. Moreover, it can be said that the reason for which the Catholic Church of Mexico has taken, as a Church, participation in the political struggle, and attempts to recover its influence and its temporal power, is that for several years past it has been successfully evading the law in so far as regards the possession of lands.

According to the Mexican law, the Catholic Church is incapacitated from acquiring lands, by which is understood not only landed property, but also capital invested in real estate.

The Mexican law also prohibits the feoffments which might cause the property to appear in the hands of an individual, when it really belongs to the Church, or is used exclusively for the benefit of the Church.

Feoffments from bishop to bishop are not permitted in Mexico, and the estates owned by members of the clergy are considered as their personal property, to be freely transmitted to the voluntary or legal inheritors of the owners.

The estates of a bishop in Mexico, when not acquired through agreement or bequest, are to be transmitted to his legal inheritors.

For a long time past, Mexican bishops, rectors and even a number of laymen have been owning lands which apparently are their personal property, but the products of which in reality are destined to be turned over to the Church. These lands effectually constitute a mortmain, because their owners, before dying, have to bequeath them to the persons previously designated by the Church, whether to the succeeding bishop or to any other person especially designated to that effect.

Briefly, it can be said that the Catholic Church, transgressing the law which prohibits it from acquiring landed property, has found means of necessary, just and legal appearance for possessing lands, which have served it to recover little by little its political influence.

As regards the temples, since the passing of the laws of the Reform, the ownership has been retained to the State, their use being reserved to the Catholic Church. In fact, the Catholic Church has for many years used the temples without restriction of any kind and without paying rents, pensions or contributions of any sort.

The limiting of the number of temples which are needed in each place for religious services would have to be left to the judgment of

the Church; but as the Catholic clergy of Mexico exercise absolute control in religious matters, without intervention of any kind by the community, that is, by the parishioners, in the administration of the estates or in the management of the temporal interests of the parishes, or still less in the organization of the religious services, there is nothing to serve as a basis for determining the number of temples required by a certain parish or a certain city.

It is, therefore, with the State alone that the Church can come to an understanding regarding the number of temples to be reserved for the service, and the Government, as administrator of the nation's property, has the unquestionable right to dispose of the temples, when required for uses which, in its estimation, are of higher importance than the religious service, and above all, when, because of the abundance of temples in a single city, the number of those available for religious services is considered excessive.

A population of 10,000 inhabitants has enough with one or two temples open for worship; however, there are towns, such as the City of Cholula, in which the number of churches is so great in proportion to the population that a source of real curiosity is found by tourists in the vast number of temples, all of which are open for service, all affording occupation to priests, and, therefore, signifying a strong contribution on the part of the faithful.

Puebla is a city of 100,000 inhabitants, and it is curious to note that, until the time of its occupation by the Constitutionalist Army, it had nearly 200 temples open to the public.

Up to the present time, the number of temples destined for public service in each place has been unlimited. The Government, notwithstanding its unquestionable right to dispose of the buildings and to determine which are those that should be reserved for religious services and which can be destined for other purposes, had not limited the number of temples which the Catholic Church controlled.

Lately, however, the attitude assumed by the clergy against the Constitutionalist revolution brought about the closing of certain temples to religious services by a number of military chiefs and State Governors, on their capturing towns.

This could be regarded as an act of hostility, or as a sort of reprisal against the Catholic clergy, but in reality, and even supposing that such were the case, the closing of some of the temples, which never reached the extent of the total closing up of all the churches in a town, does not constitute an illegal act and is not censurable except in so far as regards the occasion on which it occurred, which, on the other hand, was elicited by the attitude of the clergy themselves.

In substance: as regards goods and chattels, the Catholic Church has full capacity to acquire and handle property. But in so far as landed property is concerned, the Mexican Constitution forbids the

Catholic Church to own real estate or capital invested in the same, and the only right granted the Church by the laws is to maintain the temples immediately or directly destined to religious service.

MONASTIC ORDERS AND CONVENTS

The laws of the Reform established the abolition of all convents and of all religious associations of monastic life. The monastic orders existing in Mexico, not only those of a merely contemplative nature, but also those of an educational and charitable nature, were abolished in virtue of these laws.

In 1874 they even went so far as to abolish the charity institution known as "Sisters of Charity," and the other regular orders, especially those of the Jesuits, were then expelled.

The abolition of the monastic orders in Mexico was a measure clearly taken in defense of human liberty, which was found to be threatened by them.

This was especially so in regard to women, whose education was still very deficient, so that they were not in a condition to defend their liberty when the tremendous moral pressure of parents and relatives was brought to bear upon them in order to force them to enter a convent.

The Mexican woman, particularly the one who possessed riches in her own right, was always exposed to the danger of seeing her liberty restricted by her entrance into a convent, where it became impossible to prove that her permanence there was not absolutely voluntary.

The laws of the Reform completely abolish the monastic orders, and within the principle established by them, all religious congregations of a monastic character must be dismembered.

The existence of these orders was tolerated in the time of General Diaz. Many of them constituted an open violation of the law, others, chiefly the French educational orders, tried to conform themselves to the laws of public instruction and acquired greater freedom of action in their work.

On the fall of General Huerta and the inauguration of the Constitutionalist Government in the principal cities of the Republic, several monastic orders were abolished, and as the members of these were mostly foreigners, the majority voluntarily expatriated themselves.

It is not true that the nuns were made victims of such offences as have been attributed to the members of the Constitutionalist army. The only occurrence has been the dispersion of several religious groups, whose members have withdrawn to foreign countries.

RESUMÉ

The religious question in Mexico can be summarized as follows:

1. The aims of the Constitutionalist Government regarding the Catholic Church are not such as might be inferred from the isolated acts which, as a consequence of the war, and above all, of the intervention of the clergy in our political contentions, the Catholic Church has on several occasion had to undergo.

2. The conditions of the Catholic Church in Mexico are totally different from the conditions of the same Church in the United States.

3. The laws of the Reform establish a determined condition for the Catholic Church in Mexico, which is totally different from the condition which it has according to the laws of the United States.

4. The said laws of the Reform correspond to a situation which is peculiar to Latin-America, and the laws in question are absolutely indispensable in order to deprive the Catholic Church of the temporal power which it had before the War of the Reform.

5. These laws must subsist at the present time, because the social conditions which made them requisite are still prevalent.

6. During recent years the Catholic Church in Mexico was entirely lawless, transgressing the regulations of the Mexican Constitution and of the laws of the Reform.

7. The intervention of the clergy in political matters, the possession of landed property on the part of the clergy, and the existence of convents, are acts wholly illegal and violative of the Constitution.

Briefly, whatever abuses or excesses which, without the knowledge and without the consent of the Government, may have been committed, are far from having the importance which is attributed to them, and are nothing more than a consequence of the conditions in which the same Catholic Church placed itself on taking an active part in the struggle against the Constitutionalist revolution.

The Constitutionalist Government has tried and continues trying to reduce to a minimum the possible reprisals against the Church. The Constitutionalist Government intends, at the same time, to maintain the absolute separation of the Church and State, and proposes to make effective the abolition of the monastic orders existing in Mexico, and, above all, of those of a merely contemplative character.

To sum up, the Constitutionalist Government proposes to give full guarantees in religious matters to the exercise of any cult, but strictly enforces the observance of the laws of the Reform and of the Mexican Constitution.

The Indians of South America

BY H. C. TUCKER, D.D., RIO DE JANEIRO, BRAZIL
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It is not the purpose of this paper to deal with the phases of the South American missionary problem involved in the condition of the Roman Catholic Church there. Our object is to call attention to the extent and some of the conditions of the great interior of South America, to awaken interest and to start investigation along the lines relating directly to the responsibility of Protestant missionary occupation of this territory.—H.C.T.

ON the most authentic maps of South America are to be found large regions designated as yet unexplored. Roughly stated, we might say these constitute a vast territory reaching from the Equator on the North to points beyond the Tropic of Capricorn on the South, and from 50° West Longitude to 70° and at points 75° West. In other words, a section embracing a territory of 2,500,000 square miles, about five-sixteenths of the entire area of South America.

Protestant Missions have a responsibility because of the commercial expansion and industrial developments that must speedily come through this region, attracting thousands of men from many different parts of the world.

It is true that the thousands now inhabiting this unoccupied mission field are few in numbers compared to the millions in the unoccupied fields of Asia and Africa; and yet they constitute a legitimate part of the problem of "Carrying the Gospel to all the non-Christian world." Eight of the ten republics in South America has each a considerable Indian population, which in Brazil, Bolivia, Colombia, Argentina, Paraguay and others, is sufficiently large to form a part of the economic, social and political problems of these countries. Let us look at the facts with reference to Brazil. Senhor Couto de Magalhaes made three journeys of exploration from Buenos Aires, at the mouth of the La Plata River in Argentina, to Para, at the mouth of the Amazon River in Brazil. In 1876 he stated that two-thirds of the territory of Brazil could not yet be peacefully inhabited by civilized people because of the savage Indian tribes scattered over this vast territory. Brazil has an area of 3,218,130 square miles, which, according to the writer's statement, gives about 2,000,000 square miles as inhabited at that time by the savage red men. He also says that Brazil ought to endeavor to teach the Indians the Portuguese language, and in this way one million more persons already acclimated would be most useful in the development of the great interior of the

country, and in preparing the way for the white man. "In the interior, that is, beyond the line occupied by the savages that are in contact with us, there exist powerful nations (tribes) that have not yet attracted our attention, because the backwoods of the interior, which has by no means been traversed or known, is so immense. The basin of the Xingu River alone is greater than France, and there is no record that a Christian ever touched it." A few years after this was written, two German explorers went some distance up the Xingu River and reported that they had discovered two large tribes of Indians who had never before seen a white man. In 1884 Senhor J. Capistrano de Abreu, a Brazilian and philologist of note, confirmed the opinion of Dr. Couto de Magalhaes that the wild Indians in Brazil

WHAT SOME SOUTH AMERICANS WORSHIP
A group of Indians and two of their idols

number not less than one million. The census of 1890 gave the Indian population at 1,295,000.

Mr. Magalhaes says: "To accomplish the task of civilizing these Indians will be to bring about the realization of that sublime command that Christ entrusted to all Christian people with reference to a barbarous people in the following sublime words of the Gospel: 'Go ye to those who sit in the shadows and darkness of death and direct their steps in the way of Peace!' "

The Brazilian Government has recently taken up the problem with some definite purpose, and has organized a department for the protection of the Indians, and for locating native laborers. This department has sent out groups of men through different states, who are endeavoring to establish agricultural and industrial centers for civil-

izing and instructing these scattered tribes. If we are to believe the frequent reports in the papers, those engaged in this service are making commendable headway. The laws of June 20, 1910, authorizing this work, are liberal and interesting. The State is entirely foreign to the propagation of any religious ideas or practises among the Indians, but grants perfect liberty to the ministers of religion to visit them and invite them to their churches or places of worship.

Lieut. Plino Mario de Carvalho presented, under date of March 22, 1910, to the Department of Agriculture, a detailed and interesting report on eleven tribes inhabiting a section of the State of Matto Grosso through which the Federal Government is projecting a railroad. He concludes his report by saying, "It is certain that further interior, on the plains as well as along the tributaries of the great rivers there exist tribes more numerous and war-like." An editor of an English paper published in Rio de Janeiro recently said: "The way in which the Government has quietly been sending its emissaries into the interior to gain the confidence of the Indian population and thus tap this great source of labor, is most satisfactory. The President states that cordial relations are now being established with many of the tribes, some of them still in a nomad condition. In Matto Grosso, where the Indians were a source of a great deal of trouble and of actual hostilities, they have now been so far brought into line that many of them are working on the construction of telegraph lines in those regions, and thus, as the President says, are working hand in hand with civilization in advancing the progress of the country. Undoubtedly the Indians constitute a great reserve force in Brazil, and one which should be utilized with all possible despatch."

Governments may accomplish great and commendable things for the civilization and uplift of such backward and long-neglected tribes; but to the Church of Christ remains the task of Christianizing them and bringing them into a knowledge of real life and conscious fellowship with God, the Creator.

Paraguay, Bolivia, Peru and perhaps other countries have absorbed into their civilizations a larger element proportionately of their aboriginal population than Brazil. At the same time there still exist in all these republics considerable numbers of Indians in an uncivilized state. Sr. Mendo Vaz writing in a Rio de Janeiro paper said: "It is worth while to note that even after the explorations made last year by Major Fawcett in the region of the Heath River, Bolivia, there remains about 25,000 square kilometers probably never yet visited by a man of the white race."

It is estimated by some that the Indians unreached by civilization in the other countries of South America other than Brazil number several millions. It would be safe to say that there are from 5,000,000 to 8,000,000 of Red men still living in a wild state through the heart of the continent.

There is also a vast undeveloped region in South America lying between the border of civilization that extends around the continent for a few hundred miles interior and those great sections of almost unexplored territory in the heart of South America. In this region are to be found several millions of souls in a semi-civilized state. Their religion is a strange mixture of paganism and perverted traditions of Roman Catholicism.

They have never had the Bible, know nothing of the real truth concerning Jesus Christ, the only sufficient Savior of the world, worship supposedly miracle-working images, believe in pilgrimages and offerings at those shrines, and follow many pagan practises. Racially they are a mixture of Portuguese or Spanish with Indian and many times African descent. Thousands of them are the offspring of concubines that the early Portuguese and Spanish adventurers took in large numbers from the primitive races. Very few have any knowledge of letters, and their customs and modes of life are most primitive. The gold and diamonds on the earth's surface, wild game, an abundance of running water and fertile lands attracted adventurers and pioneers far into the interior; there they settled, amalgamated with Indians and have remained for more than a century undisturbed and unmolested by the great modern, progressive, busy outside world. These South Americans are even more backward and undeveloped than the Indians in North America. Their condition is more like that of the rustic mountaineers and undeveloped country people of the Philippine Islands. They have only partially adopted civilized customs and ways of living, and practise a few of the perverted outward observances of the Roman Catholic Church. I have visited communities that had not even seen a Catholic priest for seven years; I have seen many whose social customs and habits were most primitive, among whom there was scarcely anything like a marriage ceremony or an idea of the family. In the warm climate of the tropics, clothing was reduced to the minimum, if not altogether dispensed with. A section of the Government Commission now at work in behalf of the Indians reported a few days ago to have visited in the State of Maranhao, a community of which it is said, "The community composed of ex-slaves is hostile." The writer of the report says further, "I sought with gentleness and kindness to prove to them the benefits we were bringing. They received me with manifest antipathy, but we became good friends." There are many such communities scattered throughout the country.

If we estimate that 8,000,000 are living in this backward and but partially civilized state and that there are not less than 5,000,000 of Indians still in the wild State, and there may be more, we have at least 13,000,000 of souls in the unoccupied field of South America who must have consideration in an effort to carry the Gospel to all the non-Christian world.

AN EVANGELICAL MISSIONARY PREACHING IN SOUTH AMERICA IN THE OPEN AIR

THE GIRLS' DORMITORY OF THE EL CRISTO BAPTIST SCHOOL NEAR SANTIAGO, CUBA

CAUSE AND RESULT IN LATIN-AMERICA

The preaching of the Gospel brings light to mind and soul, and leads to the establishment of Christian educational institutions

Light on Latin-America

BY HARRY WADE HICKS, NEW YORK
General Secretary of the Missionary Education Movement

The Latin-American Congress in Panama last February attracted attention to these Sister Republics. This description of available literature is a valuable guide to the recent books on "The Two Americas" —EDITOR.

THE people of the United States and other Anglo-Saxon nations need light on Latin America. Christian people in particular need light, for on their devotion to Christian work in Latin America largely depends the spread of evangelical truth among the eighty millions who constitute the population of the twenty republics to the south. No contribution made by any people to another equals that of the open Bible with its attendant blessings. The establishment and development of Christian churches in which the Bible is cherished and its teachings are made the basis of daily conduct is the objective of Christian work in Latin America. Every Christian therefore should be eager to learn of the conditions under which the Latin-American evangelical churches are growing. The abundant new literature on Latin America furnishes light.

There are many reasons for bringing new light to bear on the work of Christian missions as carried on in Mexico, Central and South America and the West Indies. These are well summarized by Robert E. Speer in the preface to Dr. McLean's "The Living Christ in Latin America" in the following words: "The opening of the Panama Canal, the enlarged commercial relations of the American nations and their increasing friendliness and political good understanding, the pressure of the European war, the community of interests and endeavor in North and South America, and many other influences have united to strengthen at this time our interest in our neighboring peoples. The Panama Congress on Christian Work in Latin America has drawn attention afresh to the duty of the churches of the United States and Canada to draw nearer in sympathy and helpfulness to the evangelical churches in Latin America and to the people among whom they are doing their work."

Because of the extraordinary significance of the Panama Congress, and the hope that out of it might come better understanding by the churches of Latin-American peoples and conditions, the missionary educational leaders of the Mission Boards two years ago agreed upon "The Two Americas," as the theme of united study in the churches for the year 1916-17.*

A varied literature has therefore been prepared for study and

* Because the Woman's Foreign Missionary Societies had previously decided upon another subject of study and had a few years before studied South America, it did not seem practicable for the Federation of Woman's Boards of Foreign Missions of the United States to join in the current plans for Latin America.

reading within the next nine months, to be used in the churches whose boards maintain missions in Latin America. The five volumes in English, one in Portuguese, and one in Spanish, reporting the Panama Congress, now coming from the press, taken with the literature for systematic study in the churches, together furnish the light every Christian should have.

In order to make available the vast fund of information needed by Christian people in a form suitable for systematic reading and study, and to bring different ages into the plan, the following books have been prepared and issued by the Missionary Education Movement for use by the churches, obtainable from the mission boards:*

"South American Neighbors," by Bishop Homer C. Stuntz, presenting in popular form for adults the present state of the missionary enterprise, the problems faced by evangelical churches and Christian leaders, the history, and results of Roman Catholicism in South America. This volume reveals the aspirations of the peoples for education, the attitude of Latin-Americans toward Anglo-Saxons and the Evangelical Church, and many other vital questions of current interest to those who should foster Christian Work in these lands.

"The Unity of the Americas," by Robert E. Speer, is a four-chapter book intended for laymen. Its use will be advocated in the series of laymen's conventions and ministers' conferences now being conducted throughout the United States by the Laymen's Missionary Movement. It will also be used by many mission boards. Its chief purpose is to show what are and what should be the uniting influences binding all the Americas together. When business between the Americas is developing at such an enormous rate, *Christian* business men should be leaders in friendly relations based on Christian sympathy, confidence and fair-dealing.

"The New World," by the Rev. Arthur R. Gray, is a book for adults presenting the work of the Protestant Episcopal Church in Latin-America. It lays special emphasis on the influence of European pioneers in Latin-America on the religious, social and political life to-day.

"The Living Christ for Latin-America," by Rev. J. H. McLean, is for use in Presbyterian churches, and deals with the work of that communion in South and Central America and Mexico.

In order to help local church leaders to conduct a parish-wide study of Latin-America, a literature for young people has been prepared to meet this need:

"Makers of South America," by Margarette Daniels, is a book for high-school boys and girls, belonging to the Servants of the King Series. The book is biographical and in successive chapters sketches the lives of seven Latin-American national heroes, and five missionary leaders who were or are pioneers and heroes also.

* For prices see the advertisement at the end of this issue.

"Martin, of Mansfeld," by Margaret R. Seebach, is for boys and girls from twelve to fifteen years of age. It is a captivating biography of Martin Luther, and is specially suited to the current program of reading, for in it is given the story of the religious leader who gave the Bible to Germany in the tongue of the people, conferring on them the untold blessings for which the Latin-American people as a whole even yet wait.

"The Land of the Golden Man," by Anita B. Ferris, bears upon child life in South America, and is intended for children of the Junior and early Intermediate ages. This book stands alone in the great multitude of volumes on Latin-America as suitable for use among children, in churches, schools and homes.

"Pictures on South America." Twenty-five selected pictures, printed on a large sheet with description, are for cutting out and pasting in scrap-books, by children.

"An Easter Program," for use in Sunday-schools, will bear upon the theme of Christ and international peace. "Christ of the Andes," the statue of Christ erected between Chile and Argentina, is used prominently for illustration.

The majority of Christians, even those who believe in and support Christian missions, have left Latin-America out of their study. The readers of the Review are therefore urged to secure and use these books, and to help pastors to inaugurate a church-wide program for the study of Latin-America this fall and winter. One of the best methods of starting interests in the study is to use one of the new stereopticon lectures on South America, Central America, and Cuba and Porto Rico, now being circulated by the Missionary Education Movement, or one of the lectures furnished by the mission boards on their work in Latin-America.

The literature reporting the Congress on Christian Work in Latin-America is of a different type. While it has not been prepared for use as text-books, the five volumes in English should be owned by every church leader who desires to keep ahead of his group by having perspective and background, and a vast reserve of knowledge of his subject. No subject of a missionary character has received such careful treatment in two or more decades, excepting possibly the World Missionary Conference at Edinburgh. The reading of these volumes will transform notions concerning the adequacy of Roman Catholicism for Latin-America, and show why Latin-American conditions cry out for Evangelical Christianity. In urging upon Christians everywhere the circulation of the reports, no feeling of hesitation arises, for otherwise pastors and lay workers, Christian teachers, donors, business men, legislators, publicists, and others who should know the facts, will fail to read them, and will lose the privilege of service therein presented.

Two volumes are being prepared, one in Portuguese and the

other in Spanish, by Professor Erasmo Braga of San Paulo, Brazil, and Prof. Eduardo Monteverde, of Montevideo, Uruguay, respectively, for circulation in Brazil and the nineteen Spanish-speaking countries. These will embody a purely Latin-American interpretation of the Panama Congress to Latin-American peoples. It is a matter of deep regret that these brilliant evangelical Christian leaders, of whom there were many at Panama, can not also speak to Anglo-Saxon Americans through English translations. The two books will be advertised widely in all the countries reached by evangelical missions. Already considerable numbers of volumes have been ordered. Plans are under way to provide a fund to be used in distributing these two books widely in each country of Latin-America, on a cost basis and as gifts, among influential national leaders, so that a true interpretation of the Congress, and the significance of present evangelical movements may be correctly understood. The groups to be reached are educators, journalists, public officials, business and professional men, philanthropists, leaders in social movements and others who are sympathetic with the Evangelical Churches, or who are favorably disposed toward one or more of the phases of missionary effort. Aid in carrying this important plan into effect is still needed.

For English readers five books bound in uniform style and sold separately or in sets, are being provided. These are:

1. "Reports of Commissions I., II., and III. on Survey and Occupation, Message and Method, and Education, with Discussions Thereon."

2. "Reports of Commissions, IV., V., VI., and VII., on Christian Literature, Woman's Work, the Church in the Field, and the Home Base, with Discussions."

3. "Report of Commission VIII. on Cooperation and the Promotion of Unity," important appendices including complete statistics, a directory of agencies and a bibliography.

4. "Renaissant Latin America," by Professor Harlan Page Beach, of Yale University, a general and condensed review of the history, work and significance of the Panama Congress.

5. "A Report of the Regional Conferences," by Rev. Charles Clayton Morrison, D.D., describing and estimating the work of the strategic meetings held by four selected groups of delegates after the Congress in the cities of Lima, Santiago, Buenos Aires, Rio de Janeiro, Havana, San Juan and Barranquilla.

In all the volumes described in this article light is shed on the privilege and duty of evangelical churches and Christians of Anglo-Saxon peoples, in Latin-American countries. Intelligent readers will in turn became light-bearers.*

* Until November 15th the five in English may be ordered for $3.50 as a set, or with the Portuguese and Spanish volumes for $5.00. After November 15th the price of each volume in English will be $1.00.

Establishing Christianity on the Rio Grande

BY REV. SAMUEL M. GLASGOW, MERCEDES, TEXAS
Home Missionary of the Presbyterian Church (South)

CHRISTIANITY, since the day that the Apostle Paul responded to the Macedonian call, has steadily followed the trail of the setting sun. Its determined and well-organized impact upon the Western Frontiers in North America continues the normal expression of Christian life and growth.

With the huge tide of population ever flowing forth through the great gateways to the Western Plains, and to the calls of the new life in the great States that are still in the making, there must go the Christian colonizer, to stand for God where God is not in all men's thoughts, so that by that power unseen and little valued in commercial standards, He may have a share in making a frontier that fast crystalizes in its ideals before it is too late. The great peril on the frontier is that the Church, having consulted ease rather than duty, shall find her once glorious opportunities departed. *To-day* we seek to create a Christian atmosphere, *to-morrow* we must struggle with precedent and habit; *to-day* we may mold the child, *to-morrow* we must face the giant full-grown.

Typical of the new work in the great West has been the establishing of the Church of Christ in the Lower Rio Grande Valley, a strip of territory twenty by sixty miles in the extreme southern toe of Texas. Here is a semi-tropical, rich, delta section that engineer's magic and commercial sagacity have transformed from a tangled jungle into an agricultural paradise. The climate admits of at least two crops annually; the soil is fertile beyond the dreams of the most sanguine, and the water is dispensed over extensive acreage by superb canal systems connecting with the Rio Grande. Lusty towns, scarcely yet weaned, are springing up throughout the length of this fertile section and great home-seeker trains pour their quota of new life into this attractive and promising country. Within three or four years after the land had partially been reclaimed from the jungle, thousands of people had come here to make homes and develop this garden spot.

In the summer of 1909, I visited the little village of San Benito, a new irrigation project twenty miles north of Brownsville. It was then a scattered town of some five hundred people, whose only religious activity expressed itself in a feeble Sunday-school and an occasional preaching service by a visiting missionary. To-day San Benito is a small city of three or four thousand, having over twenty-five two-

story brick business buildings, miles of cement sidewalk, numbers of retail and wholesale business houses, and its own forty-mile railroad system traversing its rural community.

There is an eighty-thousand-dollar sugar mill, two pre-cooling stations, canning, brick, and tile factories, and the largest cotton gin in the world. How has the cause of the Master fared? Five representative denominations have erected splendid churches; four pastors live there, the Sunday-school enrolment runs up to some six hundred; besides these there is a well-equipped mission for Mexicans, who number thousands in this section. It has its church-house, school-house and residence, a native pastor, and an American missionary. It maintains day-school, Sunday-school, and Gospel services regularly, all conducted in the Spanish language. Recently as a colporteur went among the Mexican people in San Benito a customer, hungering for the Bible and without means to purchase it, offered to exchange some loaves of bread for the Word of God. A few weeks ago a call came from this valley for Gospel services from an outlying ranch not previously visited by the missionary. When the worker, Rev. Jas. O. Shelby, responded, he found and received into the church a believing Christian man who had never heard a Gospel sermon, but who had found the Way of Life through the Living Word as his Christian wife had expounded it to him.

Leaving San Benito and traversing the valley following the sun's trail we pass through Harlingen, where our initial efforts to build a house of worship were met with bitter cursing and opposition on the part of one of the then leading citizens of the town. Three splendid churches and three located pastors now are proof of the Kingdom's progress there. Farther west we pass through Mercedes, where capitalists have spent a million and a quarter dollars on the finest private irrigation system in the world. Here Christian activity has blossomed from a meager union Sunday-school effort into three stalwart churches. The total Sunday-school enrolment is over three hundred.

Passing westward, we pause at Mission, a small thriving city of three thousand people, whose religious development has been marked with many evidences of Divine power. The first Sunday-school organized here was gathered in an unfinished pool-hall. In the summer of 1909, I found that, though it was then a town of five hundred or more, there had never been a Protestant religious service of any kind held there. Sunday was distinguishable only by diligently consulting the calendar, and the mad rush for money was rapidly destroying the higher motives and principles in men's hearts. The Sunday-school missionary and myself organized the "pool-hall" Sunday-school one Sabbath afternoon soon after this visit, and I had the privilege of preaching the first Gospel sermon in that town to a listening audience of twenty-eight souls. From Sabbath to Sabbath this infant organization struggled along, meeting in private homes,

unfinished buildings, and wherever shelter and improvised seats could be secured. One Sabbath afternoon we were meeting in a storeroom with open, unfinished front on the main business street. As my audience sat patiently on nail-kegs and benches made by placing boards across boxes, listening to the message, suddenly there burst on the air the clanging music of a passing Mexican band advertising a theater for the night. As the band wagon approached I slowed down expecting developments. When it appeared opposite the store blowing lustily, an old lame settler, lately honored with the title of Justice of the Peace, limped out to the street and shouted for silence. The musicians, however, not knowing the English, and mistaking the rebuke for praise, blew up the more bravely. Whereupon the enraged dignitary strode out into the street and first over the heads of the burrows and then over the heads of the musicians he used a universal medium of communication. Nursing their heads the astounded musicians departed in silence, and we resumed our service.

Some years later on that same street we were holding street services in connection with a mission at the church each evening. As we sang, spoke briefly, distributed leaflets, and prayed, I saw standing on the saloon porch, by the side of which we were holding the meeting, Bill Schaefer, the "bad man" of the town. Bill carried about with him a great and tender heart under his rude and rough exterior, and as they sang I spoke and pleaded with Bill for surrender to the Savior. He took out his check book and wrote me a check for seventeen dollars and handed it to me. His eyes glistened with tears to which they had been stranger for many years. I said: "Bill, it's not your money we want, but you."

This town of Mission now has three excellent church buildings, each with its own Sunday-school, the second generation of the pool-hall gathering, and the cause of the Master is seeking to contribute its vital ingredient to this community's life and growth and future.

It has been our uniform experience that in those communities where the Church has entered early, and has labored faithfully, it has secured results impossible and unattainable through delayed efforts. The time for molding and controlling a town and its future destiny is the same psychological period that we use in the case of a child, and early efforts bulk large in comparison with deferred endeavors when the ideals are formed and God and the Sabbath omitted.

The initial efforts in many of the towns were made through evangelistic services held under the Gospel tent, available buildings being in the early days scarce. The crude trials of those days might interest one unfamiliar with the contingencies incident to tent preaching on the frontier. At Donna, in the summer of 1910, the evangelist and myself held a tent Gospel service that was fraught with many vicissitudes. To test our patience at the outset the railroad company delivered the tent at a station nine miles distant, and so we had to delay

until it could be brought overland. When we were erecting it one of the large poles fell twice before we could get them set in their places. At the first service the whole tier of seats went down—nobody hurt. The next morning a whirlwind caused the complete collapse of the entire tent, one of the main poles snapping in the wreck. Finally we repaired the wreck and started again; but such whirls of dust greeted speaker and audience that the talk was muddy and many wept, not from sorrow, but from sand. We finally abandoned the tent for a building that was offered for completing the services. In other places such a comedy of mishaps was fortunately avoided, and many of the strong organizations that are now the Kingdom's strength in this valley were brought to Christ in this tent.

Establishing the Church on the frontiers is an investment with deferred payments of both principal and interest. Patience, therefore, and faith are necessary for the richest and most permanent returns. When these are exercised just hopes are amply rewarded. The Home Mission Church at Mercedes, about six years old, gave, during last year, an average of two dollars and fifty cents per member for foreign missions, and one dollar and fifty cents to home missions. That year the average for the whole denomination was one dollar and ninety cents per member for foreign missions, and fifty cents for home missions.

A spiritual mind bringing a spiritual message, sincere sympathy with inevitable frontier environment, foresight and Christian statesmanship, are among the essentials for permanent and adequate success in establishing the Church upon the frontiers. Patience and the power to see steadily amidst vacillating and changing conditions and standards are objects of prayer in the home missionary's personal pleadings at the throne of God. Let the unknown home missionary find a quiet place in the interest and prayers of all who wish to sustain him in his unromantic and unheralded, but far-reaching services.

"It is great to be out where the fight is strong
To be where the heaviest troops belong
And to fight there for man and God."

"Oh, it seams the face and dries the brain
And strains the arm till one's friend is pain
In the fight for man and God."

"But it's great, to be out where the fight is strong
To be where the heaviest troops belong
And to fight there for man and God."

BEST METHODS

CONDUCTED BY MISS BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.

WORKING WITH CHILDREN

"What of the children, my sisters?
What of the coming band?
Who will take up the work of the Master
As it falls from your trembling hand?
Are they trained to the cause, O mothers?
Are they strong and brave and true?
Are they ready to lift the burden
When the Master calls for you?"

ISABELLE MACKAY

SUGGESTIONS FOR CHILDREN'S SOCIETIES*

BY MRS. ROBERT STUART SANDERS,
THOMASVILLE, GEORGIA

NO method will avail without the helieving prayer of a consecrated leader hack of it—a leader who is enthusiastic, loving, punctual, and ahove all, not worldly. Her great aim should be to train the children to be leaders in Christian work, for from their ranks will come our future missionaries, ministers, church officers and Sunday-school teachers. What wonderful opportunities and privileges the mission hand leader has! And what responsihility!

The children should be asked to bring flowers or fruit for the sick to the meetings and, if there is a prison, hospital or orphanage near hy, other donations also. A committee at the meeting should put appropriate Bihle verses on these gifts and address them ready to be delivered hy the boys at the close. Perhaps a choir of the children could go occasionally to the children's ward of the hospital to sing hymns to the little sufferers. There is no town too small to need the ministrations of a wide-awake mission band.

The officers of the hand and the leader for the day should meet in a separate room before the meeting to pray for a special blessing on it.

The boys of the hand should he divided into three groups: the first to attend to the heating, ventilating and seating of the room; the second to act as ushers, pass the hymn-books, and take up the collection; the third to deliver the gifts of flowers and fruit.

The children should have a choir of their own, and each meeting should he led by a different child-leader who should strive to make his meeting interesting with special music, recitations, chalk-talks, or an occasional march. But he must never omit the more important parts of the meeting—his own opening prayer, Bihle reading and talk on the suhject, and the talks and sentence prayers hy all the children present. The children never refuse to lead if the adult leaders appoint them and their subjects long in advance. If possihle there should be printed programs with dates, topics and leaders for a year. If this can not he, a written program for the year should he put on the church hulletin or wall, where the children can refer to it.

The text-hooks needed are the Bihle, denominational missionary magazine and the Church Year Book of Prayer. Each child should prepare something on the subject of the meeting before coming to it. He should read up on it, get his family interested and talk ahout it to his friends. To spread information ahout missions is to arouse interest, then love, then giving.

At each meeting the children should be asked:

How many have read the Bible (or had it read to them) every day of the past week?

How many have prayed daily that the

* Condensed from *The Missionary Survey*. The author is a pastor's wife, who is an expert in working with children.—B. M. B.

people of their community may be brought nearer to Christ?

How many have prayed daily for missions?

How many prepared something on the subject before coming to the meeting?

The names of the books of the Bible should be learned and a drill conducted at each meeting. Call out Bible references and see who finds them first. Such a drill will keep the children quiet before the meeting begins.

A Bible match in which the child who knows the greatest number of verses stands up longest has been very successful, and a missionary contest with 75 to 100 questions and answers about our missions gives information that will never be forgotten.

Large maps of the mission fields are very helpful. The children may be given little paper flags with the missionaries' names, and if mounted on pins, may place them at the proper stations on the map.

Missionary scrap-books divided into seven parts, one for each of our seven foreign fields (Southern Presbyterian) can easily be made by each child. Each part should contain a flag of the country, a map, clippings and pictures, and a short description of the missions there. The cover may be made of plain wall paper decorated with a foreign design or water-color sketch.

A chest of pictures and curios from mission lands is a source of never-failing delight, and the reflectoscope with postals and pictures interests many.

> "What of orchards when the old trees are worn out, when all methods of pruning, spraying and harvesting are of no avail?
>
> "Is not the great task of the mothers of the Church to plant hundreds and thousands of new trees, not to bear for years, perhaps, but trees planted by rivers of water bringing forth fruit in their season?
>
> "What of the work for children and girls in your church? Do enlist them for this world work."—*Mrs. Henry W. Peabody,* at the Philadelphia Triennial of Woman's Boards.

THE OAKLAND SUNSHINE CLUB

In the Oakland Presbyterian Church, Springfield, Ohio, there is a girls' mission band which has many commendable features. At our request the Misses Jessie and Mary Brain, two of the leaders, have sent us the following data concerning it:

The name of the band is "The Oakland Sunshine Club," and it includes all forms of missionary work—local, home and foreign. It was organized on February 6, 1915, with 23 members and will soon be two years old. The membership grew so rapidly—it now has 6 leaders and 50 members—that it was divided into two sections, which meet together for opening exercises and then separate for the remainder of the program. The division was not made on the basis of age, but follows the grading of the city schools—an excellent arrangement. The Junior section comprises girls attending the 4th, 5th and 6th grades; the Senior, those of the 7th and 8th grades. On entering High School members are promoted to a Mission Study Club under different management.

In addition to the opening exercises, the program for the Juniors includes:

(1) A missionary talk, 20 minutes;

(2) Missionary education developed through scrap-books, 30 minutes;

(3) Practical work for some needy field, about 40 minutes;

(4) Refreshments, 15 minutes.

Last year the missionary talks followed "Jack and Janet," and were given with the help of maps, paper dolls in costume, suitcase mite-boxes, etc.

The scrap-book work of the Club is worthy of special mention. The two books sent on for our inspection are of a high order of merit—things of beauty and likely to implant an abiding interest in missions. At first the scrap-books used were a kind in use in the city schools, which have 28 pages of gray mounting paper, 9 x 11 inches, inclosed in board covers, and sell for 5 cents each. When these were filled a loose-leaf system was inaugurated. Instead of the books a number of tablets were purchased with blank sheets measuring about 8 x 10½ inches. The covers of these were removed and are used for protecting and designating each girl's work. At the meetings

they are given out with one or two sheets of blank paper and the material to be pasted thereon. At the close they are collected and kept until the next meeting. This loose-leaf work is planned to run through a year and a half or two years; then attractive covers will be made, holes will be punched in the finished sheets, and the books tied with raffia or ribbon. The advantage of using loose leaves is that if a member drops out there is less waste of material.

The first page of each scrap-book has the name of the Club and its motto. Following this, two pages facing one another are devoted to each of ten fields—five home and five foreign. Each field has its map and flag and pictures illustrative of the people and missions among them. There are also paper dolls in native costume and various appropriate little devices cut from red paper such as a tomahawk and bow and arrow for the American Indians. The Korean pages have the Korean characters for the name of Jesus done in pen and ink.

Pictures for the work were obtained from old missionary magazines (the church people are glad to save them for the Club), from *The Christian Herald* and from Mrs. Horace Hill of Minneapolis who supplies them at small cost. Most of the flags and maps were drawn and colored by the girls themselves, but the little Alaskan maps were blue-printed by the leaders and those of "Darkest Africa," were traced with colored crayon by the leaders and cut out by the girls. "All this means work," says Miss Mary Brain, "but the interest and pleasure in the books would repay any one for the trouble. I have had more than one mother tell me how her daughter prizes her book."

The practical work of the Club gave the opportunity for expression that is essential to success. Sets of colored paper dolls found in *The Ladies' Home Journal* and other magazines, were cut out and done up in white envelopes tied with scarlet raffia. These went to the local hospital and to the Presbyterian Hospital at San Juan, Porto Rico. Picture scrap-books made of gray cambric and filled with gaily-colored pictures went to the Indian children in Arizona and to a little Italian lad in the local tuberculosis camp. As Christmas approached, yards and yards of red and green crêpe paper chains were made and sent to San Juan to decorate the children's ward in the hospital. At Easter the club decorated the home church, and at the close of the Easter services sent seven boxes of daffodils, each with a card bearing an Easter message, to sick persons in the neighborhood. These are but a few of the many helpful activities reported for the year.

The Club's Christmas Party

The Oakland Sunshine Club is financed by the Mothers' Club of the church—a fine idea. So, when Christmas came, instead of an entertainment being given for the girls, they gave a Christmas party for the mothers. The date was December 30th—*after* Christmas, to avoid the Christmas rush for the mothers and give the girls time to prepare.

The party proved to be the Red Letter Day of the year. Each girl was allowed to invite her mother, and the program was to be a surprize. It was really very simple, but the halo of mystery made it seem like a real Christmas secret. It consisted of sacred song and story, rendered for the most part by the girls themselves. The serving of the refreshments, which took the form of a very simple pageant, was both novel and charming. Before the meeting a large table had been arranged across the front of the room. It was covered with white cloth draped with broad red ribbons and had on it two sandwich baskets filled with little red tarlatan bags containing white peppermint candies.

After the program there was a brief intermission during which the mothers were given pencils and slips of paper with anagrams—"The Contents of a Christmas Basket"—to occupy their time. Then one of the larger girls wearing a white robe (cheesecloth) entered by a side door. On her head was a silver crown with one white star, and in her hand a silver wand. As she advanced to the head of the table she said, "I am the spirit of Christmas. I am present at every happy gathering at the Christmas time. I will now call my helpers and together we will serve the Christmas feast."

Stepping to the door she opened it, and as the piano began a march she led in to the room a procession of forty girls, each wearing a little Christmas apron of red crêpe paper and having a band of the same around her hair. Each carried something with which to decorate the table and they marched, single file, first around the room, then around the table where each placed what she carried. This feature had been so carefully rehearsed that the table seemed decorated as if by magic, and the result was very beautiful. A decorated Christmas tree was placed in the center of the table and around this twelve crystal candlesticks with red candles (not lighted for fear of fire). A smaller decorated tree was placed at each corner and around the entire edge a carefully placed border of holly.

When the work was completed the girls marched around the room again, finally forming in two rows back of the table. Standing there they sang, softly and sweetly, as a blessing, "Holy night, silent night." This climax was very effective, and with its spirit of reverence and simplicity seemed to touch the mothers deeply.

At the close the girls passed cherry ice and little white cakes and gave to each guest one of the little tarlatan bags of peppermints. In all, 115 were present and the party proved a great success. It got the mothers out and added to their interest in the club besides giving the girls great pleasure.

THE NEW MISSIONARY BOXES

There are a good many kinds of missionary boxes—mite-boxes in endless variety for collecting missionary money; boxes of clothing and supplies for home missionaries and home mission schools; boxes of dolls, scrap-books, picture postcards, games, etc., to be used by missionaries at home and abroad in winning children to Christ.

Boxes on this order have done a great work for missions. And now there is a new variety which also promises to do a great work—boxes filled with helps for missionary leaders in their work. These include the curio boxes on Africa, Japan and the American Indians put out by the Missionary Education Movement, 156 Fifth Avenue, New York, at $1.50 each; the Congo Box put up by "B. Martin" for the children of the Southern Presbyterian Church and sold by the Woman's Auxiliary, Peachtree and Tenth Streets, Atlanta, Georgia, at 50 cents; and the Mary Hill Literature Boxes originated by Mrs. Horace M. Hill and put up at her famous missionary workshop, 415 Oak Grove Street, Minneapolis, Minn. These boxes are in endless variety; in all more than 3,000 have been made, no two alike and are designed for both leaders of juniors and grown-ups. They may be purchased outright or may be rented for a moderate sum and are exceedingly helpful.

The Mary Hill "Band Box" filled with sample programs, invitations, notebooks, mottoes and other devices for band work, is one of the daintiest and most fascinating things we have seen. Children take delight in examining its contents. It sells for the modest sum of 50 cents plus postage and we wish that every band might own one.

For junior work Mrs. Hill also has boxes of literature and pictures on the various countries, a box filled with stories for junior reading, a larger one on the same plan for the leader and two boxes of suggestions for leaders, the prices varying according to the contents. She will prepare boxes to order on almost any given topic and will furnish charts, and packets of pictures at moderate cost. Her work is a labor of love, not a financial venture, and often entails loss rather than profit. In writing her for help, band leaders should inclose a generous amount of postage.

A MISSIONARY BIRTHDAY BOX

The newest box of all is the "Missionary Birthday Box" devised by the Junior Superintendent of a Congregational Sunday-school in which, for various reasons, it seemed impossible to do very much to interest the children in missions. Miss Mary Preston tells about this box in *Life and Light* as follows:

"The box was prettily prepared and tied up ready to be carried home for a week by the fortunate youngster whose

birthday pennies should proclaim to the school that he or she had just passed another milestone. Can you see in your mind's eye the glow of anticipation on the face of the temporary possessor of that box?

"So much for the box. What of the things inside it? The real test of its value depends upon the contents. When the brave, bright box is open, when the veil of mystery is torn aside—what then?

"Suppose the children are hearing about the boys and girls of India—would not such things as these be of interest? Colored picture postcards of scenes in India which can be obtained from many mission boards; pictures from the *National Geographic Magazine, The Missionary Herald, Life and Light, Everyland* and other magazines, mounted on sheets of attractive blue, green or brown paper; Orient Pictures on the order of Perry pictures but missionary in subject, printed by the American Baptist Missionary Society, Ford Building, Boston, Mass.; directions for games such as children play in India copied from 'Children at Play in Many Lands,' by Katherine Stanley Hall; two dolls painted brown, dressed in the costume of India and given native names; brief facts about the children of India bound into a little home-made booklet; stories about specific children in India such as may be found in back numbers of children's magazines.

"Perhaps this is enough by way of suggestion. Box-makers once imbued with the idea will find no dearth of material. Why not try the plan in your Sunday-school department or class, or in your Junior Endeavor Society or mission band? Remember that when such a box goes into a home it reaches not one member of the family but several."

THINGS TO MAKE

A Chinese Cap and Cue

Printing a little missionary magazine is a plan used in the Junior Department of the First Baptist Sunday-school, Bennington, Vermont. It is called *The Traveler* and is a bright little sheet of four pages measuring 6 x 9 inches. In the "China Edition" issued March 7, 1915, directions are given as follows for making a simple yet effective Chinese cap and cue.

"Take a long black stocking and cut off the foot. Then, beginning at the bottom, cut the leg into three equal strips leaving five or six inches (enough to fit the head) uncut at the top for the cap. Then braid the strips tightly and near the end weave in some strands of bright red yarn. Tie the end of the cue with the yarn and finish with a gay tassel of it. You will be surprized to find how well these caps and cues look when finished."

A Wampum Necklace

The Missionary Survey gives the following directions for making a wampum necklace such as Indians wear:

"A good imitation of a wampum necklace can be made by cutting hollow macaroni into pieces an inch long and stringing them on cords or ribbon. Paint each of the beads in streaks of red, yellow, blue and black, Indian fashion, and the result will be a necklace that every one will admire and wish to copy for themselves."

ALMA MATER*

BY PRISCILLA LEONARD

The oldest university
  Was not on India's strand,
Nor in the valley of the Nile,
  Nor on Arabia's sand;
From time's beginning it was taught,
  And still it teaches free,
Its learning mild to every child—
  The school of Mother's Knee.

The oldest school to teach the law,
  And teach it deeply, too,
Dividing what should not be done
  And what each one should do,
Was not in Rome nor Ispahan,
  Nor by the Euxine sea;
It held its sway ere history's day—
  The school of Mother's Knee.

* Reprinted from *The Youth's Companion*. It is hoped that every mother will include in the curriculum of this most effective of all schools the subject of world-wide missions. Because the mothers of Robert Moffat, Alexander Mackay, James and Isabella Thoburn and hosts of other great missionaries did so, the world has been mightily blessed and the door of heaven opened to millions of souls that might otherwise never have heard the Gospel.—B. M. B.

The oldest seminary, where
Theology was taught,
Where love to God, and reverent prayer,
And the Eternal Ought,
Were deep impressed on youthful hearts
In pure sincerity,
Came to the earth with Abel's birth—
The school of Mother's Knee.

The oldest—and the newest, too—
It still maintains its place,
And from its classes, ever full,
It graduates the race;
Without its teaching where would all
The best of living be?
'Twas planned by Heaven this earth to leaven—
The school of Mother's Knee.

AN IOWA "SCHOOL OF MOTHER'S KNEE"

Not long ago the Best Methods editor received a letter from a mother in Iowa who conducts a model "School of Mother's Knee" for her three little daughters—Sarah aged eleven, Elizabeth eight and Mary five. Missions have such a large place in this little school that although the letter was strictly personal and not meant for publication, we take the liberty of printing a portion of it for the inspiration of other mothers:

"The first thing I read our children along missionary lines was the life of John G. Paton—not the youth's edition. It was about a year ago and I thought I would run my eye ahead and boil down the big words and leave out a little of the sermonizing. But I wasn't allowed to! Sarah sat on one arm of the chair and Elizabeth on the other and I was vigorously urged to go right on and not change it.

"I found your 'Fifty Missionary Stories' at a missionary exhibit at our State Sunday-school Convention held here recently and we are making *enthusiastic* use of it. We are all so pleased to make the acquaintance of Mrs. John G. Paton in it, and are delighted to find that she had such a sense of humor. We have promised the book to the one having the best record in my summer school. We are having drawing, sewing, botany, etc., at home.

"We think of you whenever we play our card game, 'Who's Who in Missions.' Sarah and Elizabeth are getting a real interest in these heroic men and women. We are taking one missionary a Sunday and have about eight or ten now. It is a fine idea. I don't think the children will easily forget the few definite facts about each one. As soon as we know enough cards we will play the game according to directions."

MISSIONARY ANAGRAMS

One of the things we found in a Mary Hill "Band Box" is an ordinary white envelope measuring about 3¼ by 5¼ inches with a picture of John G. Paton pasted on the outside and this suggestion daintily printed by hand: "Let the Juniors learn the names and faces of great missionaries by this means." Inside the envelope are the letters, A, N, O, P, T, from which the name Paton may be formed. They are two inches high and cut from heavy paper—each of a different color bright enough to prove attractive to a child.

This is an excellent plan either for a mission band or the home circle. Sets of envelopes on this order can be easily made at home and really constitute a game of high educational value.

PRACTICAL WORK IS OF UNTOLD VALUE IN WORKING WITH CHILDREN

If you do not know just what to undertake along this line, write (inclosing postage) to the Rev. Samuel D. Price, superintendent of the Department for Utilizing Surplus Material, The World's Sunday-School Union, 216 Metropolitan Tower, New York City.

See also THE MISSIONARY REVIEW for August, 1914, when the Best Methods department was devoted to this topic.

TEACHING MISSIONS THROUGH DOLLS

"We say a great deal nowadays about toys that have some educational value as opposed to those that merely amuse," said *The Youth's Companion* recently, "but it has remained for an ingenious woman to use dolls as a means of teaching history.

"She began by dressing for her own little daughter a 'Priscilla,' about which she wove stories of the early settlement of the country. The appeal to the interest and imagination of the child was remarkable. 'Pocahontas' furnished an occasion for various stories of the relations between the white men and the Indians and 'George and Martha Washington' gave an excuse for colonial and Revolutionary tales.

"The mothers of some of the little girl's playmates became interested and adopted the plan for their own little daughters; and since they all played with their dolls together all of them got the benefit of what each had learned. . . . The success of the plan depends largely upon the selection of characters that are interesting and attractive to children and upon a reasonable fidelity to the dress of the country and period. There should be a carefully worked out chronological scheme and good story-telling."

This plan is quite as good for teaching missions as for teaching history—perhaps even better. Dressing dolls in the costume of the period to represent great missionaries and in native costume to represent famous native Christians would not be a very difficult matter and would arouse great interest.

What wonderful stories could be woven around dolls representing Ann Judson, Gertrude Egede, Fidelia Fiske, Mary Moffat, Eliza Agnew, Pundita Ramabai, Doctor Mary Stone, Chundra Lela, and Mrs. Ahok! And what fascinating dialogues could be arranged between Fidelia Fiske and Eliza Agnew, Dr. Li Bi Cu and Doctor Clara Swain, or Isabella Thoburn and Lilavati Singh! It seems to us there are infinite possibilities in the plan.

A PLAN FOR THANKSGIVING*

When the refreshments were served at the close of the November, 1914, meeting of the Woman's Missionary Society, Union Presbyterian Church, Schenectady, New York, there were five grains of corn on each plate. They had been placed there by the hostess at the request of the president who, in connection with the devotional service had given the gist of an article in *The Continent* by the Rev. Ernest Bourner Allen, D.D., pastor of the Washington Street Congregational Church of Toledo, Ohio, which explained their purpose and use.

In the early days of New England it was the custom for the house-mother to place beside each plate on the heavily laden Thanksgiving table, five grains of corn. This was to keep in remembrance the dark days of the Pilgrims when in the heroic struggle to found a republic where there would be freedom to worship God, the daily allowance of food for each person was gradually reduced until it became merely five grains of corn. Believing that these heroic days should still be kept in remembrance, Doctor Allen has revived the custom in his own home.

"Ever since the children came to bless our home," he says, "we have placed five grains of corn at every plate on Thanksgiving Day. Briefly, in simple form, some phase of the great Thanksgiving epic has been told to the children. Then every member of the household, from the toddling youngster to the smiling grandmother, has given five reasons for Thanksgiving, one for each grain of corn. They grow mighty precious as you begin to count. You finger them hesitatingly, and thoughtfully, and wish there were ten! And each one realizes the relation between 'think' and 'thank.' This custom of placing and counting the corn, itself the greatest crop—except children—which we produce in America, has developed the sense of Thanksgiving in our home and helped us to give it a 'sane' celebration."

During the social hour at the missionary meeting, as at Doctor Allen's thanks-

* Though this plan was originally used in a woman's society, it could be made very effective in a children's meeting, either with or without refreshments.—B. M. B.

giving table, each one present was asked to name five reasons for Thanksgiving, one for each grain of corn. It was so helpful and met with such favor that many of the ladies present decided to inaugurate the custom in their own homes on the coming Thanksgiving Day.

A MILE OF INDIAN PENNIES

Collecting Indian pennies for Indian work is a fine idea that originated with the Episcopalians of Maryland during Lent last spring.

"The children of Maryland and their friends have collected a 'Mile of Indian pennies' as a special Easter offering to the Indian work in Alaska," says *The Spirit of Missions.* "They happened to notice that the Indian penny is not marked 'In God we trust,' so they decided to set apart their Indian pennies to support God's work among the Indians and teach them to trust in Him. When you see an Indian penny think of this and make the procession two miles long."

A little girl in Schenectady heard this story and was so much interested in it that when she received a little tepee mite-box* from a cousin in Ohio, she announced that she was going to use it to collect Indian pennies as the little Marylander had done. The entire household agreed to join her in this and now the little tepee bank which occupies a place of honor on the desk in the study is getting quite heavy. Not only all the Indian pennies that come into the house promptly find their way into it, but occasionally one of the new Indian nickels also.

* These tepee banks are very attractive. They may be obtained from the Woman's Baptist Missionary Society, 2969 Vernon Avenue, Chicago, Ill., at 7 cents a dozen.—B. M. B.

—*The Spirit of Missions.*

Will you write and tell the editor of any ways in which you have found this department of Best Methods useful? We will also welcome a description of other methods used with success.

SEED THOUGHTS FOR MISSIONARY ADDRESSES

The Editor invites contributions to this department—unique and practical suggestions as to topics for sermons and missionary talks, striking outlines, impressive facts, and brief but powerful incidents to illustrate lessons and talks. Direct to the EDITOR.

William Carey's Text Outlined

"Enlarge the place of Thy tent," etc.,
Isaiah 54: 2, 3.

I. THE SETTING

1. Prophetically following Chapter 53.
2. Historically linked with Wm. Carey.

II. THE EXPOSITION

1. "Enlarge." Accept the World-Wide Commission. Attempt great things. Build for God

2. "Spare not." Large unused wealth. Superfluities. Blessing of giving up and giving largely.

3. "Lengthen thy cords; strengthen thy stakes." Cooperation. Each cord and stake needed. A responsibility for each.

4. The promise. "Thou shalt break forth; Thy seed shall inherit; make desolate cities to be inhabited." Work fruitful to workers and to the world.

IMPRESSIVE FACTS

Women of the World

Roman Catholic ...	100,000,000
Protestant	90,000,000
Greek Catholic, etc.	50,000,000
Total Christians ...	240,000,000
Pagan	60,000,000
Confucian	120,000,000
Hindu	100,000,000
Buddhist	60,000,000
Mohammedan	90,000,000

To many of these 600,000,000 of women, only women can go. They are in harem and zenana; they are field laborers and burden bearers; they are caste-bound and foot-bound and soul-bond, in a bondage that women who breathe the free air can not understand. They known not that the world's Savior is woman's best friend.

The Cost of the War

COST of the war at the present time is at the rate of over $100,000,000 daily, or $36,500,000,000 a year. The costs to date and the present daily costs are divided among the nations approximately as follows:

	Cost to March 1st	Daily Cost
Great Britain ...	$ 7,440,000,000	$ 25,000,000
France	5,400,000,000	15,500,000
Russia	5,500,000,000	16,000,000
Italy	1,200,000,000	8,000,000
Other allies	980,000,000	3,000,000
Total for allies	$20,520,000,000	$ 67,500,000
Germany	6,260,000,000	22,000,000
Austria-Hungary	3,560,000,000	12,000,000
Turkey and Bulgaria	580,000,000	1,500,000
Central Powers	$10,400,000,000	$ 35,500,000
Grand total	$30,920,000,000	$103,000,000

The total cost of Foreign Missionary work is about one-thousandth part of this, or $30,000,000 a year. All Christian work at home and abroad for one year would not exceed the cost of the war for ten days.

Thoughts Worthy of Enlargement

THE hardest thing in the world to control and influence is not money but it is the human will.—*S. D. Gordon.*

Practical Christianity is divine at the center of life, flowing in definite expression toward God and man.—*Worth M. Tippy.*

The weakness of most missionary sermons is that they are long on exhortation and short on facts. Men are convinced by facts more than by theory.—*Cornelius H. Patton.*

When we *know* then we will *feel;* when we *know* then we will *pray;* when we *feel* and *pray* then we will *give*—the three things necessary in the Church before we can ever get an adequate force to *go,* and before we will ever be able to properly support them when they have gone.

ILLUSTRATIONS FROM LIFE

"To Whom Shall We Go?"

A CONVERTED Mohammedan was called before the authorities to answer the charge of reading Christian books. Before judgment was passed he begged to be allowed to ask a question. "I am traveling," he said; "I look around for some direction and discover two men; one is dead, the other alive. Which of the two am I to ask for advice—the dead or the living?" "Oh, the living, of course," all cried out. "Well," he added, "why require me to go to Mahomet, who is dead, instead of to Christ, who is alive?"

At Azzimur an intelligent Moor said to Mr. Robert Stevens, a missionary in Morocco, "No, we will not buy your books, for they will make Christians of us." "Exactly so," Mr. Stevens replied; "that a book is capable of doing what you have said proves it to be a book of power. It changes a man's heart and conduct, and this proves it to be what it claims to be—the Living Word of God."

The Key to the Situation

"FOR years the Moravian missionaries labored in Greenland teaching the natives about the creation and the fall, the flood and the dispersion, and all to no purpose. But one day John Beck read to a small company the old story of Christ's dying love, and one of them, Kayampek, with tears streaming down his face, said to him, 'Tell it me once more, for I, too, would be saved.' At last they had found the key to the Greeenlanders' hearts." The lash of morality will never mold men, but the light of Calvary always does.

Like Daniel in Babylon

TWO Christian soldiers in the Chinese army, named Dzing and Yih, stationed at Ningpo, were missionaries to the barracks. They prayed constantly, and never gave up testifying that Jesus is the Savior of the world. They started daily prayer meetings for their comrades, and attendance increased. But one thing troubled them: they could only get leave for attending one service on the Sunday.

The President of the Republic issued an order that the whole Army and Navy should take an oath of loyalty before the paper images of Kwan and Ngoh. Then these two Christian soldiers came to the Rev. Harry Barton, of Ningpo, and asked him to pray that a way of escape might be found for them. Just before the date fixed, Dzing and Yih presented a petition to their commanding officer, saying that they had made their vows to the one true God, and could not take the oath before idols. The officer praised them for good conduct, but said that they could not be excused from obeying the President's order.

"We must obey God rather than man!" they replied. "We would risk our lives in any place of danger at the President's command, for we could then only lose our bodies; but to worship paper images would mean the loss of our souls!"

The officer threatened them with the death penalty, but they answered: "We do not fear that. It would only prove that we were counted worthy to die for Christ's sake."

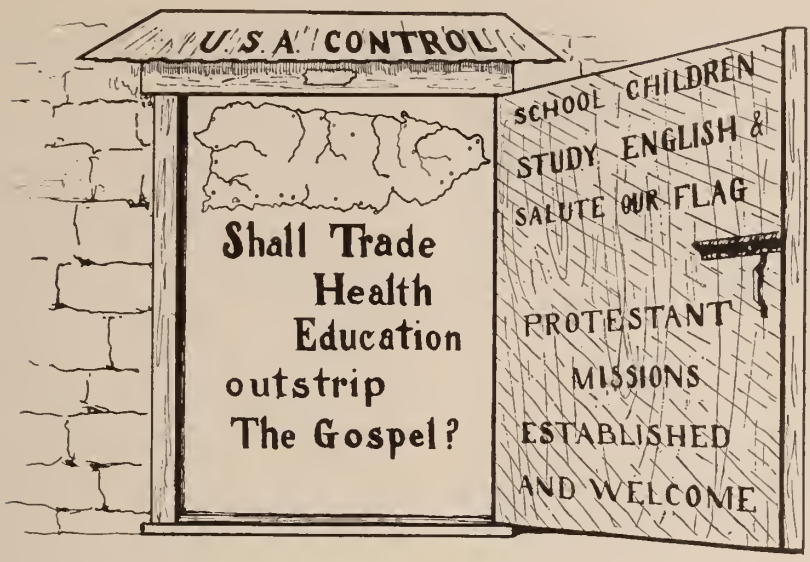
Finally a way of escape was opened for them; their names were struck from the roll of the Army, without reproof or punishment. This they regarded as an answer to prayer, as it also gave them privilege of attending the second Sunday service at the mission.

Pleading on the Roadside *

ON one of our last trips our cart became stuck in the mud, almost waist deep. We had to remove the luggage and take the cart apart in order to get out of the hole. Old Nursamma, one of the glorious results of our never-to-be-forgotten revival, was with us and helped to remove the load from the cart. I shall never forget the picture of her as I saw it that day. A Hindu man passed along the road as we were in the midst of our dilemma. Nursamma, her heart aflame for God, could not bear to see him pass and not be spoken to; so there the dear old saint stood, in mud and water up to her knees, a bundle of bedding under one arm, and several chickens in her hands, pleading with that man to give his heart to Christ!—Rev. Charles E. Parker, Hyderabad, India.

* From *Missionary News.*

AN EVOLUTION
PORTO RICO – RICH PORT – WIDE OPEN PORTAL



From a drawing by Miss Edith P. Thomson and Miss B. F. Bennett

NEWS FROM MANY LANDS

LATIN AMERICA

New Ideals for Porto Rico

THERE are 1,184,489 people living in Porto Rico. The Federal government is working through a Board of Agriculture aiming to improve farm conditions. The low grade of intelligence among the farm laborers makes it difficult to introduce effectively the modern agricultural methods. The chief products are sugar, coffee, and tobacco. The educational work has made fine advancement. Gradually but surely the standard of intelligence is rising. There are 2,084 white teachers employed and 377 colored, making a total of 2,461. That number of teachers at work upon the social life of the population certainly means a good deal. After all, the teaching force is entirely inadequate. There is only one teacher for 209 children of school age and only one for about 80 of the pupils in actual attendance. The educational problem is a vast one.

The last legislature passed a bill establishing a juvenile court. The child problem is one of exceeding difficulty. The abandoned and neglected contingency is relatively large.

There is need of strong reinforcement in the missionary schools. The proposition to confer American citizenship on the Porto Ricans has met with a good deal of favor, but if Porto Rico is to become an integral part of the United States the religious ideals must be changed.

Christian Books Make Their Way

ONE of the biggest agencies of evangelization in Central America is the mission printing press in Guatemala, of which Rev. William B. Allison has supervision. Good roads are so few in Central America and the mountain trails so difficult that a large number of the towns and villages have very little contact with the outside world. The missionary's journeys must be made on muleback, and the time needed to cover the distances makes his trips to the different places few and far

between. But the unusually liberal postal regulations permit Christian literature to be sent to all parts of the country free of charge, and as the Christians in the distant towns receive these papers and tracts, they carry them along on their short foot journeys to be left wherever they will do the most good.

Recently two Indian men voluntarily made a 400-mile journey on foot simply for the purpose of distributing literature and doing personal work. Mr. Allison, who acts as editor of the *Guatemala News,* the monthly organ of the station, is anxious now to institute correspondence courses of Bible lessons along with his other work.—*The Continent.*

A Reform Governor in Yucatan

GENERAL SALVADOR ALVARADO, before the outbreak of Carranza's successful revolution a storekeeper in his native state of Sonora, has completed one year of his governorship in the Mexican state of Yucatan. Although only 35 years old, he is nevertheless one of the most remarkable men of Mexico and in the reconstruction of that land he is likely to play a leading rôle. Since twelve months ago, when he entered the peninsula with a conquering army, he has established free schools for the compulsory education of all children—though heretofore only 15 per cent. of the children attended any school—and has reduced crime to such an extent that a few weeks ago there were only twenty-eight prisoners in the state penitentiary, which had been built to accommodate 2,000 and had always been crowded. The state has been notorious for its vices, but it is said there is now not a disorderly house in Yucatan, and the crowds of beggars have dispersed.

One of Alvarado's first acts was to turn the Catholic churches at all the haciendas into schools. He managed to induce teachers to go from the United States, and under their direction the children are reported to be showing surprising advances in learning. The governor general finds he has made some mistakes in his efforts quickly to give the common people of the country a chance, and is said to regret his summary action there against the churches. He has promised to permit them to reopen soon but under strict state supervision, the buildings being used during the week for schools until structures for that purpose can be built. General Alvarado intends to end Catholic tyranny over the people.

Surinam Lepers Cured

THE Surinam Government Leper Hospital at Groot Chatillon is near Bethesda, where Moravian missionaries are at work. They report the cure of two young women patients, one of whom has been four years under treatment at Bethesda, and the other seven years. Both have regularly used Aiouni. This is a preparation of the Chaulmoogra oil, long known in India as a palliative for leprosy. It is mixed with olive oil and other ingredients to make Aiouni, which is the discovery of a M. Delord, a French missionary resident in Switzerland.

After six months under special observation, the two girls were dismissed by the highest medical authority in the colony as cured, and were permitted to return to their homes.

EUROPE

Evangelism and Women Speakers

"A NATIONAL mission of repentance and hope" is the title given by the Archbishop of Canterbury and other prelates of the Church of England to what might be called an evangelistic campaign which they have been planning for this autumn. It has been proposed to have evangelistic preaching in every established parish throughout England, and with the expected cooperation of many of the free churches it was hoped that genuine revival might spring forth in many centers. But most unfortunately the high-church party has broken into these preparations with a bitter controversy. It is caused by an announcement made by the bishop of London that parish rectors might arrange if they wished, in connection with the mission movement, meetings of girls and women to be addressed by women speakers whom the bishop promised to accredit as "messengers" for such service. These women were, however, forbidden to speak in consecrated churches or before any audience including men.

The high-churchmen have appealed without success to the Archbishop to forbid this plan, and they are now denouncing it as a conspiracy on the part of the women "to capture the priesthood step by step." One of their leaders protests against the "very mischievous nonsense" of talking about the "equality of men and women in the sight of God."

Welsh Christians at Work

THE Welsh Forward Movement celebrates, this year, the twenty-fifth anniversary of its beginning. The object of this Movement has been to reach non-churchgoers, to rescue neglected children, to provide Christian nurses for the sick poor, and to promote temperance and social welfare, especially in the industrial districts of Wales. Sixty large Gospel halls have been built at a cost of about $700,000. Sunday-schools have been organized, also prison-gate missions, soldiers' and sailors' social institutes, and rescue homes. A gift of $50,000 has lately reduced the debt on the Movement's properties to a minimum.

Among War Prisoners in Italy

REV. WALTER LOWRIE, of the American Church in Rome, was invited by the Italian Ministry of War to visit the prison posts in that country. He attended at the same time to the arrangements for the libraries and tools and musical instruments and games provided for the Austrian prisoners through the Young Men's Christian Association. He says of his trip:

"In every case the prisoners' food and lodging were better than their Italian guards enjoyed. The barracks of the Italian soldiers have never been distinguished for their cleanliness, but the prison posts rarely left anything to be desired in this respect. The greatest hardship the soldiers complained of was the lack of work and (as an incidental consequence of this) the impossibility of getting hold of any money to buy tobacco. It was the socialist party in Italy which objected to putting the prisoners to work. I can not distrust the testimony of the Americans who are working for the Young Men's Christian Association in all these lands and have the same facilities for observation that I had in Italy. From my experience here, therefore, I make the cheerful generalization that there are few men in Europe that are physically better off than the prisoners of war. It is with respect to their moral condition (to use the word moral in the largest sense) that they are to be pitied, and it is in this sphere that the Association is diligently rendering a sort of assistance which could not be expected from the military authorities."

Mission Among Swiss Gypsies

IN the spring of 1914 a mission among the gipsies in Switzerland was started by the Evangelical Mission of Switzerland. Already a number of auxiliary stations have been established, whose purpose is: (1) To help wandering gipsies where it is necessary and possible to do so; (2) To distribute suitable literature among them; (3) To bring the Gospel to them in a simple, childlike manner.

Baptist Work in Portugal

DR. Z. C. TAYLOR, a missionary of the Foreign Mission Board of the Southern Baptist Convention in Bahia, Brazil, was in 1909 commissioned by the Brazilian Baptist Convention to visit Portugal and report to the brethren in Brazil the advisability of the Brazilians doing mission work in their fatherland. The report of Dr. Taylor encouraged the Brazilian Convention to begin work in Oporto, Portugal, and in 1911, Rev. J. J. Oliviera was appointed with his wife to undertake the mission work there.

A building has been erected in order to accommodate the church, the residence of the pastor, day school and Sunday-school, containing an auditorium with a gallery which seats 400 persons, and five rooms around the main hall which are used for school purposes.

While this work was being carried on, two fields were opened in the interior where there are two flourishing churches, scores of thousands of tracts have been published and distributed, and there is a monthly paper, *O Cristao Baptista.*

The Slav Religion

THE attempt to explain to the English people the real meaning of the religious outlook in Russia and Serbia is one which needed to be made. Hence the lectures being delivered at St. Margaret's, Westminster, on Thursdays, are full of interest and importance. But they will also serve to show how great is the need in Russia for a reformation which will bring to the people the light of the pure Gospel. In his lecture, Mr. Stephen Graham, who is an enthusiast in all matters that pertain to Russia, threw the color of his genius upon such excrescences as pillar saints, rock hermits, celibacy, the worship of the virgin, etc. which he called "fair things." Those who have seen with plainer eyes the groveling of much of this saint-worship in Russia, will hardly call it "fair." Mr. Graham, however, admits that "Russia is feeling the need of Puritanism," and in this he is right. There has never passed over Russia a movement akin to the Reformation. The Eastern Church holds firmly to its place and power over the people. No mention, hitherto, has been made in these lectures of the great Stundist movement. It is in that direction that we may look for a new daybreak. The creation of interest in Russia is timely, for reasons other than those supplied by the war. An evangelized Russia would be as the Temple of God in the East.

Jewish Refugees in Russia

THE *Jewish Missionary Intelligencer* reports that some six millions of people from Russian Poland have had to leave their homes and places of business and settle down in different parts of Russia. These millions, most of them destitute, have been planted in towns already overcrowded, owing to the Government having commandeered many of the larger hotels, buildings and houses for hospitals, munition works, training-schools for troops, and for the accommodation of recruits.

In Petrograd and Moscow the need of the refugees is fairly well met. The work of English, Russian, Polish and Jewish committees have provided food, houses, and clothing for refugees in and around those cities. In the smaller cities the need is very great, and the people are said to be dying in large numbers.

MOSLEMS IN ASIA

Missionaries Return to Marsovan

A BURDEN was lifted from many hearts with the receipt, through the State Department at Washington, of a cable dispatch from the American embassy at Constantinople announcing that one Swiss and four American missionaries left that city for Marsovan July 20th.

No sooner did the evicted party reach the capital than efforts were begun to permit some of them to return, to recover control at least of portions of the property and to safeguard the American Board's interest there. Repeated delays and obstacles were encountered. Hopes were kindled only to be disappointed. At length permission was given and the way opened for the return of five missionaries. Their safe arrival in Marsovan was reported by cable to the State Department in Washington, August 4th.

It remains to be learned what they found at Marsovan; whether they will actually recover the property, and if so, in what condition it will be turned over to them. It has been learned that their houses have been occupied by the military, despite orders when they were vacated that they should be sealed. It will mean much for the saving of the work as well as the plant that some of the staff are once more on the ground.—*Missionary Herald.*

Open Hearts in Persia

A MISSIONARY in Persia writes: "The missionaries who went to Deliman had a very satisfactory stay in that place, reporting on their return that much work can be done there. The Moslems, both men and women, are quite ready to hear and to discuss matters of religion with the missionary.

"In Khoi the work is very open, especially for Mohammedans. In one of the villages visited (Mohammedan) I was thronged morning, noon and night, and the only limit to the work was my own physical resources. Our worker in Khoi has certainly thoroughly prepared the soil for intensive work and it was a grief to have

to leave so soon. I had no difficulty in giving my message and the people were all very ready to listen. One old woman after listening to my tale of how, while people were seeking various means of escape in these days of trouble, I had come to tell her of a road of escape I had found from the oppression and misery of sins here and hereafter, turned to her daughter and said: 'Can your Mullah give you any better word than that?' "

A German Protest Against Atrocities

FROM trustworthy German sources comes confirmation reports of atrocities committed by the Turks against Christians in Turkey. A protest has been sent to the German Foreign Office by the Faculty of the German High School at Aleppo, Turkey, which states that unless Germany restrains the Turks the crimes and outrages committed by the Turks "will always remain a terrible stain on Germany's honor among the generations to come." The protest in part reads as follows:

Aleppo, 8th October, 1915.

"We feel it our duty to call the attention of the Foreign Office to the fact that our school work, the formation of a basis of civilization and the instilling of respect in the natives, will be henceforward impossible if the German Government is not in a position to put an end to the brutalities inflicted here on the exiled wives and children of murdered Armenians.

"In face of the horrible scenes which take place daily near our school buildings before our very eyes, our school work has sunk to a level which is an insult to all human sentiments. . . .

"Girls, boys, and women, all practically naked, lie on the ground breathing their last sighs amid the dying and among the coffins put out ready for them.

"Forty to fifty people reduced to skeletons are all that is left of the 2,000 to 3,000 healthy peasant women driven down here from Upper Armenia. The good-looking ones are decimated by the vice of their gaolers, while the ugly ones are victimized by beatings, hunger, and thirst. Even those lying at the water's edge are not allowed to drink. Europeans are prohibited from distributing bread among them. More than a hundred corpses are taken out daily from Aleppo. . . .

"The more educated inhabitants of Aleppo maintain that the Germans do not really approve of these outrages. Perhaps the German people, too, are ignorant of these events. How would it be possible otherwise for the usually truth-loving German press to report the humane treatment of Armenians accused of high treason? . . . Every cultured human being is competent to intervene, and it is, in fact, his sacred duty to do so. . . .

"We know that the Foreign Office has already received descriptions of the local condition of affairs from other sources. Since, however, the procedure of deportation has in no way been ameliorated, we feel it more than ever our duty to submit this report for your perusal.

"Above all, we realize to the full the danger with which German prestige is here threatened.

"DIRECTOR HUBER,
"DR. NIEPAGE,
"DR. GRAETNER,
"M. SPIELER."

INDIA

A Missionary Survey of India

IN response to the desire expressed at The Continuation Committee Conferences voted in 1912 that a missionary survey of India be undertaken as follows: The Indian National Missionary Council should appoint a Committee on Survey. Since large measures of reconstruction and readjustment, in the missionary, as in other spheres, must inevitably result from the war situation a comprehensive survey of the field appears indispensable. The survey will aim to gather such information as will guide the Societies and the Indian Church to a duly coordinated policy for each part of the field, and as will enable the Church in India and at the home base to realize the nature and extent of the task committed to it. Its results are to be presented in a report some time in the year 1917. Rev. W. H. Findlay, for many years an English Wesleyan missionary in India, has been appointed Director, with his headquarters in Bangalore, and Rev. W. H. Hannum is to serve as Associate Director.

Conversion of a Holy Man

IN the report of the Marathi Mission for the current year is told the story of a *guru* of the Mahar caste, who exercised full sway over nearly 200 villages and had a following of several hundred disciples, and who had been present at a village preaching service. "He came to see us, and said that we must feed him with milk like a mother; that he had missed the true way to God; that he was blind, but that light was now beginning to break. Taking a piece of camphor, he showed us how he prayed; lighting it, he became absorbed in meditation as he watched its bright flame. Then he told us how he prayed that as the flame left no trace of ash behind so might his soul rise to God, absolutely consecrated, with not a trace of earthliness. After one or two more interviews, when I found he had been listening to preachers for years unmoved, he expressed full readiness to accept Christ. 'I only want to go and give my son a farewell kiss and tell him I am dead,' and the big tears ran down his face. Three Hindus called on him the day after his baptism and asked him, 'Have *you* become a Christian?' His simple answer was, 'All my life I've been seeking light and peace. Seeking, seeking, seeking—but never finding. *Now I have found.*'"

Earnest Hindu Students

"THE life here is not only interesting and pleasant, it's just great," writes Mr. Mason Olcott, from Vellore, South India. "There are four Hindu chaps in my Bible class that are all enthusiasm about Jesus Christ. They are trying with heart and mind to follow Him. Their earnestness puts us to shame. M. Streenevasan, for example, read two hundred pages of a book, 'The Crown of Hinduism,' in less than three days, in order to learn something more about Christ. Without any suggestion from outside, he looked up all the Bible references in the book that he could not understand. In one week he read the whole of the Gospel of Matthew, by himself. I wish you all would pray for him and the other three who are especially interested in Christ. Pray also for me in trying to deal with them wisely, for there are lots of difficult problems connected with them, their parents and so forth."

Caste Breaking Down

REV. F. E. JEFFREY, of Aruppukottai, India, states that a marvelous revolution is in progress. Twenty-five years ago he was stoned for innocently taking a low-caste Christian servant through the Brahmin street. The other day he sat down to a banquet with college students of all castes, including three divisions of Brahmins. All were served by servants of low-caste extraction.

It will be remembered that in Bombay, last December, an All-India Inter-caste dinner, organized with the avowed object of doing away with caste differences, was held. Of the 450 guests from various castes 225 were Brahmins, 50 were Indian women, and 20 were the "untouchables."

SIAM AND THE LAOS

What Kru Sook Said

REV. F. L. SNYDER, of Tap Teang, Siam, sends an interesting account of an opportunity which was unexpectedly given to one of the native preachers to witness for Christ in a place of great influence:

"On St. Patrick's Day, His Excellency the High Commissioner called a meeting of all the people at the market and extended a special invitation to all our Christian people to be present. They all turned out in their best. The principal business was to secure subscriptions to the warship fund. This business over, His Excellency the High Commissioner proposed a preaching service. First there was a sermon by the Abbot of Wat Po at Nakon-Sri-Thamarat, on the five great commands of Buddha. Next followed a remarkable and lucid talk by our chief helper, Kru Sook, giving the reasons why he became a Christian, and setting forth the salient teachings of Christianity. Kru Sook did not dream he would be called on for an address, and was quite taken by surprise, but God gave him a wonderful message. His address was most tactful, graceful and uplifting, and presented Christianity in all its charm and attractiveness. The

High Commissioner, the Abbot, and the officials frequently applauded the address and afterward spoke, again and again, of their profound impression of all that Kru Sook said."

CHINA

Political Outlook in China

THE latest report from the China Inland Mission workers says that the political situation in the provinces generally has considerably improved since Li Yuan-hung succeeded to the Presidency. "There now seems to be reasonable prospect of order being fully restored, and of a period of peace being enjoyed throughout the country. It is cause for thanksgiving to God that, during the time of revolt and consequent unrest among the people, while some of our workers who reside in the regions more particularly affected were subjected to strain and anxiety, none of them sustained personal injury. Nor was the work of the Mission in many stations seriously interrupted; on the contrary, at not a few centers increased opportunities for preaching the Gospel were furnished. One sad result of the temporary loss of control by the Central Government, however, is that in several districts which were previously regarded as free from the opium curse, the poppy has again been extensively planted, and the officials have encouraged its cultivation.

Christian Literature for Chinese Moslems

MR. F. HERBERT RHODES, of Chefoo, China, sends to Dr. Samuel M. Zwemer the following interesting facts in regard to the results of the distribution of Christian literature among Chinese Moslems:

"We are just sending out to more than 200 missionaries small parcels of two Christian Parable Tracts: 'Lost in the Desert,' and 'The Acceptable Robe,' and hope to follow later with more.

"In the Testimony Series (also in Chinese) we have recently sent out number five: the first one, which you sent from Arabia, created such an impression that the Chinese Moslems reprinted it word for word, but prefixed a Moslem statement as to what they consider truth. This unique tract has been pasted up in many mosques, as a warning to the 'Faithful,' but in so doing, Mohammedan friends have drawn increased attention to the original testimony, and to the Scripture texts that were added.

"The Arabic literature is still in demand by the men who can read it, and we are in touch with many who understand the Nile Mission Press publications. A Chinese Mullah recently wrote to me:

" 'I have received the parcel of books you kindly sent (Arabic books at his own request). Many thanks. Through your kindness, the compassion of the True Lord has reached me. 'Blessed are the merciful, for they shall obtain mercy.' (I had in a Chinese letter quoted Matthew 5: 6.) 'It is my great desire to be one of those who understand deep truths. Receiving the books you sent has been like a *fountain of water to a thirsty man.*"

Practical Christianity in Manchuria

SOME two years ago a band of brigands attacked the homestead of a Manchurian farmer, named Tung. They tied him up, burned his home, and carried off his property. Mr. Tung, who was a humble Christian man, did not inform the authorities. He bore his loss, restored his home, and went on with his work. About two years afterward he met in the city one of the robber band, who seeing that he was recognized, begged for mercy. Mr. Tung said "I do not bear any grudge against you. Tell me about yourself." The man hardly believing his ears told the story of his troubles, among them being that his feet were frost-bitten, that he owed money at the inn but had none left, and was in need of food.

"Well," Mr. Tung said, "go back and get some food," and he gave him some money adding, "Go back and pay your account if you can. I will call for you to-morrow and take you to the hospital and see if something can be done for your feet." The man, who feared that behind this generosity there must be some plot to capture him, would fain have run away in the night, but found it impos-

sible, his feet were so bad. Next day Mr. Tung came for him in his own cart, and took him to the hospital, saying to himself, "Perhaps he will learn of Jesus as I did, and will come out a different man," and he did.

Church-going in China

"I WAS glad when they said unto me, 'Let us go into the house of the Lord.' Here in China as we go to church on Sunday we notice many minor differences between a Chinese church service and one in Canada. In Weihaiwei our church bell is rung early Sunday morning just to let the people know that this is 'Worship Day,' as some of them find it hard to keep track of the days of the week. Then the bell is rung again at church time. On going into church, probably the first thing a newcomer notices, is that a family can not all sit together as we love to see them at home. The older boys and men must sit on their own side, while the women and girls go to the women's wing. There is no scarcity of children in church here; even the babe of a few months comes as often as its mother does, and does not miss its meals either. A Chinese mother does not need to 'stay at home with the children'; she just takes them with her wherever she wants to go. To be sure the little ones often make a noise, and are taken out, but there is a good deal of going back and forth anyway. Of course, the older Christians know better and sit still during the service, but groups of non-Christians often come in at any time during the service, and go out if they do not find the service interesting.—*J. M. Hattie.*

A Church Member Now

THE distribution of 5,000 New Testaments by Mr. Yung Tao, who described himself as "not a church member" on the slip which accompanied each book, containing a personal message for the recipient and calling attention to the merits of the Bible, was mentioned in the September REVIEW. Now the welcome news has come of the baptism of Mr. Yung by Rev. Chauncey Goodrich, D.D., of Peking. He writes that Mr. Yung sent his motor car to take him to the church service. In the afternoon of the same day the celebration of the Bible Society centennial took place in Peking, and Mr. Yung made an address, speaking earnestly of the power of the Bible to change men. "Half of the expenses of the celebration," Dr. Goodrich concludes, "including the putting up of the tent, which seated 4,000 people, were paid by Mr. Yung. He has lately promised the Young Men's Christian Association $4,000 (Mexican) a year for some of their educational work, and he has in mind other work for the church."

Tithing in Spite of Famine

A MISSIONARY from north China writes: "This province, out of the last four years, has had three years of practical famine, and to this has been added war conditions which have stopped money from coming from Europe. Many and far-reaching industries run by foreigners and many Chinese businesses have been destroyed, so that from observation it seems within truth to say that the people here are worse off in the way of food than are the refugees in Belgium and Poland. Right now there are people in this province who are stripping the tender leaves of the trees to eat, who are eating the last portions of dried sweet potato leaves and dried turnip leaves. All through my mountain district I saw women gathering baskets of thistles to eat. You can imagine what this means to poor Christians sending their children to school, much more what it means for the Holy Spirit to have touched the churches of my field, to tithe and to plan to build new churches, as they are doing. In one of the heathen districts in this field on this trip, some twenty men of a district had subscribed a tenth of their earnings, which amounted to about one-fifth of the cost of the church, and another had given a beautifully located piece of land for a church site, set up on an elevation back of the village, surrounded by the hills, like Jerusalem. I walked all Saturday in the rain in order to worship with them, and was mighty glad of the privilege."

JAPAN—CHOSEN

Dr. Nitobe and the Teachers

ONE thing that is very marked in Japan is the growing sense of a higher moral standard for teachers, particularly public school teachers. This desire is constantly expressed by the Government as well as by many leading officials. Dr. Nitobe, one of the leading Christian educators in Tokyo, told recently of a school superintendent who came to him and said: "Dr. Nitobe, I am in need of teachers. Will you give me a list of those who you think would be good for my district?" And Dr. Nitobe gave him a list of ten names of those whom he knew to be good teachers. The superintendent interviewed them all and came back to Dr. Nitobe and said: "I have chosen only four out of the ten whose names you gave me. They seemed to have a different spirit in their work than the others and appeal to me as the most qualified." And Dr. Nitobe said it was rather significant that the four he had chosen were the only Christians. Thus the thoughtful Japanese seem ready to recognize Christ as the great Leader to whom men must go.

The New Premier in Japan

IT is significant that the new Premier in Japan, who takes the place of Count Okuma, is Count Terauchi, who was Governor-general of Korea during the trial of Christians. He is a militarist and a bureaucrat. General Baron Yusaku Uehara, former Minister of War, is to be Governor-general of Korea.

Bibles in Korea

THE Bible Committee of Korea, comprising twenty-two missionaries representing seven missions at work in that country, the majority being Americans, has addressed a very important letter to the American Bible Society seeking to induce it to retire from Korea.

The letter recites that, prior to 1907, the British and Foreign Bible Society, the Scottish Bible Society and the American Bible Society maintained in Korea a joint agency, which satisfactorily unified the work of Bible distribution in that field. But friction developed between the headquarters offices of the American society in New York and the British society in London, and in 1907 the American society set up in Seoul an independent agency. The missionaries object to competing Bible colportage, and believe that one organization at the same amount of expense could do a work very much more extensive and very much more thorough. The proposition of the Bible committee to the American society is, therefore, not that it shall cease to send Bibles to Korea, but that it shall permit the British society, which has a well established agency working from its own building, to distribute Bibles from America as well as those printed in Great Britain.

The Bible for Every Home

THE Oriental Missionary Society is placing a portion of the Bible or a tract in every house in Japan. During six weeks thirteen native and two foreign workers covered the entire Sanuki Province, distributing 128,000 tracts and portions of the Bible. Every worker averaged 300 homes a day. Every home in this province has received Christian literature, from the houses in the cities to the most isolated in the mountain districts.

A Korean Opinion of American Churches

THIS is what Dong Sung Kim says of churchgoing in his "Oriental Impressions in America":

"Along with our wonders and surprises, we came to one place where we were quite disappointed. We used to attend, in our homeland, a full prayer-meeting with as many people present as there were on Sunday; but here in America just a handful of faithful few turned out for this mid-week service. At the first prayer-meeting, our pastor told us that he had the largest prayer-meeting in the State, although the crowd was quite small. Yet this pastor was such a wholesome and lovable man of great power. He was among the choicest of the leaders of his State, yet he was unable to pull the people out to a mid-week prayer-meeting.

"Once, in a church, on our travels, we

took the last seat in order to get out sooner, but we did not succeed, for some one followed us out, shook us by the hand and bid us come back again. This was an unnecessary invitation to us. The moral is, we are not to go to church because a half-dozen people come around and pat our backs and ask us to come back. We should attend church because our conscience directs us to do so."—*World Outlook.*

ISLANDS OF THE PACIFIC

A Distinguished Filipino

TEODORO R. YANGCO, of Manila, who has been on a visit to the United States, is one of the striking figures in the commercial, civic and religious life of the Philippines. As president of the Filipino Chamber of Commerce, president of the Insular Life Insurance Company, and head of large shipping interests, Mr. Yangco is representative of the commercial ability and leadership of the Filipino people. Mr. Yangco is also president of the Young Men's Christian Association of Manila, and as a philanthropist is active in various enterprises, giving time and money to unselfish causes. He has recently founded a much-needed orphanage in Manila, and pensions worthy Filipino students in America. He has also made generous donations to public school buildings and playgrounds. Mr. Yangco's last visit to America was in 1886, and his present tour is for the purpose of making a study of American life and institutions, also hoping to interest American capital in developing the natural resources of the Philippine Islands. Mr. Yangco spent several weeks in Washington, giving counsel in connection with the bill before Congress concerning the future of the Philippine Islands.

A Hospital Ship for Moros

COOPERATING with the International Health Board of the Rockefeller Foundation, the Philippine government will send a hospital ship to the Moros of the Sulu Archipelago, in an attempt to bring these people under the influence of civilization. The ship is being equipped, and will be maintained for five years. For more than two hundred years the Moros, the famous Malay pirates, have resisted all attempts to pacify them by military force. On the large number of small islands comprising the southern group about 200,000 of the tribe still lead a semi-nomadic life. They are Mohammedans, and are without the civilizing influences that attend the spread of the Christian religion. As the Igorots and other head-hunting tribes of northern Luzon were civilized largely by the men who brought them medical relief, it was decided to reach the Moros in the same way. The hospital ship will go from island to island, meeting the people at established points, bringing medical relief to the sick and giving medical instruction to the natives.

NORTH AMERICA

The New Mandingo Association

A GROUP of business men and missionary leaders have recently formed a unique corporation to conduct a Christian business enterprise in the interior of the Guinea district of west Africa. The Association has been formed as a result of the indefatigable work of Mr. M. R. Hilford, who was for some years a missionary in that district. The purpose and plan of the organization was described in our June number. It has now been incorporated with a board of fifteen directors, including James H. Post, Wm. Fellowes Morgan, Edward C. Delafield, R. Bayard Cutting and Frank A. Horne. This corporation plans to send Mr. Hilford to Africa to establish a plantation and cattle ranch where Africans can be made self-supporting and at the same time may be educated in Christian ideals.

In this connection a missionary association has been formed with a separate board of nine directors to control the religious part of the work. This Association, which is to work in harmony with the denominational mission Boards, includes Dr. H. B. Frissell, Dr. Talcott Williams, Mr. Mornay Williams, Delavan L. Pierson, and W. B. Millar of the Laymen's Missionary Movement. The headquarters of the Association are at 30 Pine Street, New York, and the Treasurer is Mr. Edward C. Delafield, of 46 Wall Street.

Leopold Cohn Exonerated

A COMMITTEE was recently appointed at the request of the REVIEW and of the Moody Bible Institute to investigate charges made against Rev. Leopold Cohn of the Williamsburg Mission to Jews, Brooklyn, New York. For some years charges have been made persistently against Mr. Cohn's claims to be an ex-Rabbi, against his character and financial methods. The committee consisted of Mr. Hugh R. Monro, vice-president of the Niagara Lithograph Co., and treasurer of the National Bible Institute, Mr. E. B. Buckelew, secretary of the Extension Department of the Moody Bible Institute and Rev. John F. Carson, D.D., former moderator of the Presbyterian General Assembly. Mr. R. M. Hart, a lawyer, served as council for the Committee. The character and ability of these men are sufficient to give authority to their verdict. After very thorough and painstaking investigation they found all of the charges "unproved"; they expressed confidence in the Christian character of Mr. Cohn and highly commended the work of the mission and, in general, the financial system in operation. The committee suggested some improvements in the methods and these are to be adopted by Mr. Cohn. The charges have evidently been due either to misunderstandings or to malice. It is earnestly hoped that they will now be dropped and that the work of Jewish evangelism will be no longer hindered. "There has been abundant testimony," says the report, by pastors, missionaries and other Christian workers of the highest character, who have been in close association with Mr. Cohn and his work for periods of from five to twenty years, affirming in strongest terms his integrity and self-sacrificing devotion to the cause of Jewish evangelism." Further inquiries may be made from Mr. Hugh R. Monro, 209 West 38th Street, New York.

Foreign Students at Conferences

AS guests of the Friendly Relations Committee, 330 foreign students attended summer conferences in the United States this year. Over thirty nationalities were represented in this number, including 137 Chinese, 67 Japanese, and 65 Latin Americans. Several announced their decision for the Christian life and were baptized; in this group there was a nephew of a former premier in China and a professor of science from Japan.

Many letters have been received from delegates since the conferences, one of them from an Armenian student: "I can not think of a better way of acquainting the foreign student with the ideals of the American students than by giving him an opportunity to attend the student Conferences; false ideas and notions formed in the minds of the foreign student concerning student life in this great country are cleared and he is enabled to get a clear picture of all that is right and pure. If there is any one thing in the world that will help to increase the prestige of America in foreign countries, it is the foreign student educated and cultivated in this country."

Twenty Japanese delegates at Northfield, including representatives of the Imperial Navy, the largest commercial interests, the Imperial Postal Service, and other prominent interests, signed a statement expressing their deep appreciation of the invitation which had made it possible for them to attend the conference, and concluding with these words:

"Be it further resolved, that the Japanese students, having enjoyed the most helpful fellowship not only with their own Japanese fellow-students, but with students of America and of other lands, and caught the vision of larger things in life, and seen the possibility of world brotherhood, pledge to stand ready to cooperate fully with the members of the Committee on Friendly Relations among Foreign Students in furthering its cause and executing its program among all the Japanese students in America."

The Union Missionary School

THE control of the Union Missionary Training Institute, of 131 Waverly Avenue, Brooklyn, was taken over by the National Bible Institute, of 214 West Thirty-fifth Street, Manhattan, at the annual meeting of the corporation and the Board of the Brooklyn institution.

Don O. Shelton, president of the Bible Institute, was elected president in place of Rev. Dr. Jesse W. Brooks, resigned.

The Institute will become the Brooklyn Department of the National Bible Institute, but will continue along the same lines as in the past. It is expected that as a result of the merger the number of pupils in the Waverly Avenue institution will be increased.

Several vacancies in the Board of the Missionary Institute have been filled by the election of trustees of the National Bible Institute. Beside Mr. Shelton, the officers are: John M. Harris, vice-president; Joseph A. Richards, secretary, and Hugh R. Monro, treasurer.

Gordon Bible College

THE Gordon Missionary Institute in Boston has entered a new period of development, with a new building, Frost Hall, and a new legal name, Gordon Bible College. The entrance requirement is now college preparation or its equivalent, and the curriculum includes eighty courses required for the varied needs of its students, including thirty-two courses in the Bible in English and Greek, fourteen in theology, psychology, ethics and apologetics, fourteen in rhetoric, homiletics, and literature, twelve in history of Christianity, missions and comparative religion, and eleven in pedagogy, phonetics, evangelism, sociology, hygiene, stenography and expression.

The School of Theology and the School of Missions both report strong work already accomplished and large plans for the coming year.

Cheers at a Border Bible Class

REPORTS from secretaries of the Army Young Men's Christian Association, in charge of Association activities in the military camps on the Mexican border, say that the opportunities for religious work are almost without limit. There are men in the camps of all kinds and beliefs. They have considerable leisure, but often do not know what to do with it and are glad to listen to anything which will fill in their spare time.

In the "Clean-Living Campaign," conducted by the Association, thousands of soldiers signed clean-living cards. Christian manhood was the foundation of the appeal made publicly and in personal interviews.

It is not often that a Bible class teacher is given three cheers as an expression of appreciation. In the Army Young Men's Christian Association building at Douglas, Arizona, eight nationalities were represented in a group led by the secretary as follows: Polish, Hebrew, Canadian, American, Italian, Irish, Scotch and English. It was after the class broke up that the Hebrew representative proposed the three cheers for the leader, which were given with enthusiasm.

The Experience of a Tither

MR. H. Z. DUKE, a well-known Baptist layman of Dallas, Tex., is a firm believer in tithing, and gives his own experience as the ground of his belief:

"I went into a mercantile business, known as the 'five-and-ten-cent business,' in Bowie, Tex., in 1894, and in January following my pastor, Brother F. M. McConnell, and I agreed to tithe for one year. Before the year was out I said: 'This suits me, and I will tithe, not for one year only, but for life.' The business prospered from the start, although begun in a small way. Having only about $700 capital, doing a strictly cash business, both in buying and selling, of course our business was limited. Yet the first year our tenth was $110; the second year, $154; third, $360; fourth, $388; fifth, $330; sixth, $662; seventh, $556; eighth, $150; ninth, $556; tenth, $1,040; eleventh, $650; twelfth, $1,223; thirteenth, $1,221; fourteenth, $1,143; fifteenth, $2,742. I have tried the Lord in this business way, and I would no more quit tithing than I would quit providing for my family."

Help for German Missions

THE Lutheran pastors of several states have agreed to raise money to continue the German Lutheran Missions in British India, which at present are deprived of all their missionaries. It is considered that $5,200 is necessary to keep the work going financially—and plans are being made to secure this amount. There is also an appeal for volunteers who would

be willing to go to India as missionaries to fill the vacancies. Heading this appeal is Dr. L. V. Wolf, Treasurer of the Mission Committee of the General Synod in Baltimore. The Neuendettelsauer Mission in German New Guinea is cared for by the Evangelical Lutheran Synod of Iowa and other states. Since the outbreak of the war this Mission has received from America $1,500. The Rhenish Mission in New Guinea has also received help from America.—*Evangelisches Missions Magazin.*

The Indians as Farmers

THE Indian Office has taken aggressive steps toward the development of improved vocational training and has adopted plans which will accomplish the education necessary to instil in the Indian youth the responsibilities of self-support and citizenship. Emphasis is being placed on agriculture and domestic science. All Indian schools and reservations are being required to utilize every acre of available farm land for the production of the things they consume. They are fast becoming object lessons of industry, economy, and self-support. Every effort is being put forth to the end that the Indians shall no longer be altogether consumers but shall become producers. The number of acres farmed by the Indians has been greatly increased during the last year, more than three times the amount of seed having been distributed last spring than ever before. There is now every indication that the Indian will soon become a real farmer and successful stock raiser. The Indian Office has developed a new type of cotton of the long staple Egyptian variety which has been given the name of "Pima," after the name of the Indian reservation in Arizona on which it was produced.

Conference for Negro Women

THE women of the Southern Presbyterian Church who have been especially interested in the problems of the negro women, feel that the greatest difficulty is the lack of leaders among the women themselves.

Believing that a summer conference or training-school for negro women would do more to meet this need than any other available plan, they conducted such a conference September 16th to 23rd, at Stillman Institute, Tuscaloosa, Alabama, where the dormitory and equipment were placed at their disposal.

The course provided by the conference included Bible teaching and talks on Christian living, Christian homes, the relationship between the home and the school, the physical care of children, home making and community service.

AFRICA

Effects of War in East Africa

CONSIDERABLE fighting has been taking place between British and German troops in German East Africa. Though news of it is very slow in coming, it is of interest to all friends of missions because of its effect on the future of that region. The British are reported to have taken several important points.

The Rev. A. W. McGregor who, since his return to East Africa, has been attached to the East Africa Brigade as chaplain, visited his old station at Taveta last April, and describes the hills on which the mission buildings were situated as honeycombed with trenches and bomb-proof shelters. With respect to the converts he says that Yohana Nene (an African deacon) and two evangelists who remained at the station, had been imprisoned—Yohana for refusing to give up his daughter to the German officer. Before the Germans retired from Taveta they sent the Christians at the station to Morogoro, and rumors are current from native sources that two of the workers just mentioned have been executed.

On May 26th a cable arrived in London stating that the native clergy and teachers in the northern archdeaconry of the Zanzibar diocese had been imprisoned by the Germans, and twenty of them had died from hardships. The European missionaries interned by the Germans were all well.

Work for Moslem Children in Cairo

THE World's Sunday-school Association, of which Rev. and Mrs. Stephen Trowbridge are the representatives in Cairo, reports excellent progress among Moslem children in Cairo. Thousands of

parable stories in Arabic and of the lives of Livingstone and Hogg, eagerly read by Moslem children, are being distributed through the Sunday-school, and the Sunday-school attendance is doubling at many points. Teacher-training books in Arabic and pamphlets for workers are being printed and distributed. The Sunday-school committee is planning to issue a Boys' Own Magazine in Arabic to offset the stories of crime and other demoralizing literature for boys which is being sold.

Mr. Trowbridge says: "Last Sunday I visited a Sunday-school among the very poorest of the Coptic and Moslem people in the Boulac quarter of Cairo. The fifty or more who gathered for the Sunday-school were among the dirtiest people I have ever seen in my life. It made one's heart yearn to help them. This Sunday-school has been open only four weeks. There are three classes—for boys, girls and women. On Sunday morning I preached for the first time in Arabic at a church service following the Sunday-school in the Mahmasha district of Cairo. It was hard work for me, but I think the people understood. I am so glad to be able to express myself somewhat in Arabic, for it brings me so much closer to the people. All the Copts in Egypt use the Arabic language and are thus accessible with the Sunday-school literature we are using."

An Elijah II. Movement in Nigeria

A NATIVE teacher in the New Calabar district, named Garrick Sekari Braid, calls himself Elijah II., the prophet spoken of in Mal. 4:5.

Other subordinate teachers have risen who describe themselves as the "sons of the prophet." They all speak as though their utterances were really those of God Himself, and Garrick is treated with the utmost reverence by both chiefs and the common people.

Faith healing is prominent in the movement, and as confession of sins is required before healing, what is almost the confessional has been instituted.

There is, however, good in the movement. It leads the people to cultivate the spirit of prayer. Bishop Johnson, writing in the *Church Missionary Review,* says: "It is inducing a very large number of persons to give up using European spirits entirely, and many native traders to withdraw themselves from the traffic. We are told that now very many interior natives would not buy any class of gin in any of the markets where it had been before the chief article of trade; and that this measure of success has been sufficient to alarm several European traders and cause them to be very anxious for the future of the trade in this line."

Needs of Congo Land

THOUGH the Congo River was discovered seven years before Columbus reached America, it was not till after Stanley's descent of it, in 1877, that Protestant Mission work began there. The Gospel is now being preached in about twenty-five languages. In many places the principal evangelists are now Christian natives. The five thousand church-members of the English Baptist Missionary Society subscribe $40,000 a year to the work, and provide 600 responsible teacher-evangelists, besides other helpers. Other societies have had similar success. But the call for missionaries is still urgent.

The area of the Congo Basin is 150,000 square miles—more than twenty-five times as large as England. Its population is unknown, but certainly numbers many millions. There are numerous languages, still unwritten (perhaps a hundred or more). The only religion of the people is the degrading superstition of fetishism They fancy that evil spirits or evil-disposed men bring sickness and death, and everything else that is bad. Thousands of innocent men and women are killed on charges of witchcraft. The only protection of the people lies in charms. Their poor religion has nothing to do with sin and salvation, character and conduct; they have *no hope* of eternal life.

A New Race of Pigmies

A NEW race of pigmies has been discovered in the central portion of the French Congo, according to *The Scientific American.* Members of this race never surpass four feet nine inches in height and are often smaller. They have vague notions of good and evil, and a certain cult of the dead. They are said to be very vali-

arms in the defense of their liberty and independence. They live in huts of hemispherical shape, erected in the forests, from five to thirty of these buildings being grouped together.

Forty Years in Livingstonia

FORTY years ago the Free Church of Scotland founded its mission in Nyasaland, and called it Livingstonia. Rev. Donald Fraser, in a historical sketch recently published, emphasizes some of the changes which the years have brought. The Arab slave-dealer has disappeared; the Ngoni have laid aside their raiding habits and become peaceable taxpayers and laborers. A telegraph line runs through the country, bringing its scattered population within a few hours' reach of London. A regular mail service calls every week at the Chindé mouth of the Zambesi.

When the missionaries came to Nyassa, they found a people without an industry, whose wealth was mainly got by plunder or by selling one another. There was no literature, no written language. Ancestral spirits were scrupulously worshiped, and witch doctors controlled and interpreted the spirit world. Hideously cruel customs throttled the people. To-day scores of thousands of men are engaged in remunerative labor.

Eight languages have been reduced to writing, and there are now 850 schools in the Livingstonia Mission alone, with 51,000 pupils. Few villages are now without the opportunity of an education.

The Christians of Madagascar

REV. DANIEL COUVÉ, one of the directors of the Paris Missionary Society, who recently made a journey to Madagascar, describes his visit to the district of Vonizongo, which was the scene of many martyrdoms at the time of the great persecutions under the cruel queen Ranavalona:

"Now this great district comprises seventy churches, divided into twelve groups, each group being in charge of an evangelist. Representatives of these seventy churches were convened in four large gatherings, and by this means I met all the evangelists, pastors, preachers, Sunday-school superintendents, leaders of young men's and young women's societies, and the principal believers of the whole district.

"For these meetings many had tramped four, eight and ten miles, in order that they might meet the representatives of the Christians of France—the first that most of them had seen, apart from their regular missionaries, and they said: 'Now we believe in the love of our fathers of France, and we have seen them through you. Tell them that they must not abandon us, for we are still children.' Yes, perhaps, they are children; but they are learning to walk in a very encouraging way. Not only do they build their own meeting places and schools, supporting also their own native pastors, but several catechists and evangelists are paid by funds raised among the natives. They are well on the way to becoming a self-supporting and properly organized church."

OBITUARY NOTES

Dr. Underwood, of Korea

A VERY great loss to the Christian Church and an irreparable loss to Korea comes in the death of Rev. Horace Grant Underwood, D.D., LL.D., of Seoul, Korea. Dr. Underwood was born in England fifty-eight years ago and came to America in his boyhood. He was graduated from Rutgers College and from New York University and went out to Korea as a pioneer missionary of the Presbyterian Church in 1884. Dr. Underwood was a brother of John T. Underwood of the Underwood Typewriter Company, and was president of Union College in Seoul. He was for four years administrator of the Arthur T. Pierson Memorial Bible School in Seoul—a union training institution for Christian workers. Dr. Underwood died in Atlantic City, N. J., on October 12th, after a lingering illness, and is survived by his wife, who was Miss Lilas Horton of Chicago, and by two sisters. A fuller notice will appear later.

Dr. Marcellus Bowen of Turkey

DR. MARCELLUS BOWEN, representative of the American Bible Society in Constantinople since 1888, died October 3rd in Geneva, Switzerland, in his seventy-second year. Dr. Bowen was

a princely man of unusual ability, and his advice was sought by many American Ambassadors on account of his knowledge of the Turks, Bulgarians, Greeks, Egyptians, and Sudanese. He was born in Marion, Ohio, in 1844, and was graduated from Yale University in 1866. Six years later Dr. Bowen was graduated from the Union Theological Seminary, and was ordained into the Presbyterian ministry. During 1872-74 he was a pastor in Springfield, N. J., and then went to Smyrna as a missionary, remaining there for ten years. On his return to America he became principal of a private school for boys in Hartford, Conn., but in 1888 he was sent to Constantinople as agent of the American Bible Society. In his nearly twenty years of service there, Dr. Bowen became greatly beloved by his fellow missionaries and was an honored counselor in the missionary circle. His work for the Bible Society was manifold, including the supervision of translation work; the printing at Constantinople in six or seven languages and at Beirut in two or three; the circulation of Scriptures in thirty-three languages, including the Armenian, Greek, Slavic and Hebrew groups, and Turkish, Arabic, Persian, Syriac, Albanian, Roumanian etc.—averaging in recent years over one hundred thousand volumes a year.

During the present war the difficulty of reaching his entire field from Constantinople led Dr. Bowen to transfer temporarily his headquarters to Geneva, where he died.

Rev. J. P. Jones of India

REV. JOHN PETER JONES, D.D., for many years one of the most able missionaries of the American Board in India, died in Hartford, Conn., on October 3rd. Dr. Jones was a Welchman, but came to America at an early age and was educated at Western Reserve College (1875), and at Andover Theological Seminary (1878). He was ordained and married at Hudson, Ohio, and with his wife sailed in 1878 for his field in South India. For 36 years he rendered a varied and most effective service in the Madura Mission, his influence not only dominating that mission, but being felt in all the missionary movement in India. He was at various times located in several stations, but his last and distinctive work, that which occupied him for more than a score of years, was as principal of the Theological Seminary in Pasumalai. This institution he made one of the strong forces of the Mission, securing the funds, and supervising the erection of a fine building which is now its quarters.

In addition to his teaching work, Dr. Jones was indefatigable in literary labors, being editor of the *United Church Herald,* and in 1912 editor of the *India Mission Year Book,* a most valuable compendium of missionary activities throughout India.

He was compelled by ill health to return to America in 1914, and he then accepted a professorship in the Kennedy School of Missions, Hartford, Connecticut, where he was able to render distinguished service to the missionary cause.

Rev. Wilbur C. Swearer of Korea

ONE of the recent losses to the missionary forces in Korea comes with the death of the Rev. Wilbur C. Swearer, a missionary of the Methodist Episcopal Church, who died at Adams, N. Y., on September 11th. Dr. Swearer was for a time a member of the Board of Trustees of the Pierson Memorial Bible School in Seoul.

W. Sjoeholm of Sweden

THE death of Mr. W. Sjoeholm, secretary of the Swedish Missionary Society, has been a great loss not only to his own society, but to the entire mission work of Sweden. He was secretary of the Executive Committee of the General Swedish Mission Conference. Secretary Sjoeholm entered the Missionary Institute of the Swedish Mission Society in 1886. In 1889 he arrived at his field of labor in the Congo, where he remained until 1903. In 1904, at the General Conference, he was chosen secretary of the Society, where he was used of God greatly until he passed to be with his Lord.

THE MISSIONARY LIBRARY

The Disintegration of Islam. By Rev. Samuel W. Zwemer, D.D., F.R.G.S. Illustrated, 8vo. $1.25, *net*. Fleming H. Revell Co., New York, 1916.

It has taken Dr. Zwemer nearly thirty years of constant study, wide travel, personal experience, and Christlike devotion and sacrifice to make him the authority that he is to-day on all things Moslem. His books and addresses have spread information and interest in Mohammedanism all over the world.

This latest book from Dr. Zwemer shows conclusively that Islam is dying and reveals the causes. The lectures reveal the author's fiery zeal and keen insight; they are entertaining reading though they deal with superstition, fatalism, sin and disintegration. Even the efforts to rejuvenate Islam have failed. One of the most illuminating chapters is that on the present day attitude of Moslems toward Christ.

Old Spain and New America. By Robert McLean and Grace P. Williams. Illustrated, 12mo., 161 pp. The Association Press, New York, 1916.

Spanish Americans in the United States are almost as unknown to the majority of the population as are the people of Latin-American lands. They are introduced in this text-book of the Council of Women for Home Missions. If any doubt that Mexicans in the United States, Cuba and Porto Rico need evangelical Christian teaching they will be convinced by these graphic glimpses of the intellectual, social and religious conditions among them. Many will be astonished to learn of the work of the Protestant churches along evangelistic, educational, medical and social lines. These foreign missions on Home Mission territory present characteristics of both types of work. The history of the Spaniards in America is fascinating and mission work among them abounds in heroic sacrifice and encouraging achievement.

The Christian Movement in the Japanese Empire. 1916. Edited by Dr. J. L. Dearing. 8vo. 556 pp. $2.00, *net*. The Conference of Federated Missions, Japan. For sale by The Missionary Education Movement, New York, 1916.

One must examine carefully this mine of information on Japan in order to understand the magnitude of the missionary work in Japan, Korea and Formosa. The general survey describes the events of the year and is followed by an account of the federated movements and the denominational and other Christian activities. The evangelistic campaign has been fruitful. The one thousand meetings reported an attendance of nearly 200,000 hearers and over 9,000 inquirers. The story of the moral and religious conditions in Japan show that gambling, concubinage, drinking and licentiousness are exceedingly prevalent. From some districts the reports came, "No prostitutes but almost all adults licentious." This acknowledged condition alone is sufficient to prove the need of Christian missions. There are both lights and shadows in this informing volume.

The China Mission Year Book. 1916. Edited by the China Continuation Committee. 8vo., 554 pp. $2.00. Christian Literature Society for China, Shanghai, 1916.

This handbook, indispensable for all interested in China, is the seventh annual volume, but the first edited by the China Continuation Committee. There are eighty contributors to the various sections. Dr. Arthur H. Smith, the well-known writer in China, describes the past two decades of missions, politics and social developments in China. Mr. F. L. Platt tells of the constitutional developments and Consul Julean Arnold reports encouragingly on economic and commercial conditions. The section on evangelism is especially interesting as it reports actual experiences and results during the year. The missionary directory is omitted.

For any who seek reliable up-to-date knowledge of China and Chinese missions this volume is the storehouse whence they may draw.

The Apostles of India. By J. N. Ogilvie. 12mo, 447 pp. 6s., *net*. Hodder and Stoughton, London, George H. Doran, New York, 1916.

These Baird Lectures were delivered last year by the honorary Fellow of the University of Madras, India, now minister of New Grey Friars Parish, Edinburgh. They are exceedingly well written biographical sketches of the founders of the Christian Church in India — St. Thomas, Pantaenus of Alexandria, Francis Xavier, Aleixo de Menezes, Robert de Nobili, and the better known Protestant pioneers, Ziegenbalg, Schwartz, Carey, Martyn and Duff.

Dr. Ogilvie has consulted Roman Catholic as well as Protestant authors, and his accounts of the work of representatives of the papacy contain many interesting facts. Francis Xavier, for instance, reports in his letters the methods which he followed in gaining converts. He memorized the Creed, Lord's Prayer, the Ave Maria and Ten Commandments in Tamil and then required the people who attended his meetings to learn them. When this was done and they assented to the creed, Xavier baptized them in large multitudes.

All the biographical sketches are valuable studies in missionary character and method.

The Black Prophet. By Guy F. Phelps. 8vo., 360 pp. $1.35 *net*. The Standard Press, Cincinnati, Ohio, 1916.

This well told and interesting story is as polemic against the practises of the Roman Catholic Church — especially against the confessional and the celebate priesthood. The facts and arguments are woven into a love story and reveal in powerful word pictures the evils that so often, if not always, accompany the giving of authority to grant absolution and hear confessions by men subject themselves to temptations and sin. It is a book to open the eyes of those who have not understood the evils too frequently found in the Roman Catholic church in all lands.

Men and World Service. Report of the National Missionary Congress, Washington, D. C. 8vo., 350 pp. $1.50. Laymens' Missionary Movement, New York, 1916.

A world of inspiration and information lies bound up in these reports and addresses. The ablest speeches and most active lay workers in America contributed to make the Congress an epoch-making gathering of a thousand men. Every pastor, especially those who could not go to the Congress, would do well to see that this report brings the Congress to them.

The Why and How of Missions in the Sunday-School. By William Brown. 12mo., 126 pp. 50 cents *net*. Fleming H. Revell Co., 1916.

Live Sunday-school workers are coming more and more to realize that the teachers and superintendents who fail to give their pupils a vital interest in God's program for the world are dead. Mr. Brown, the International Sunday-school Missionary superintendent is a practical and stimulating speaker and writer. He tells why and how Sunday-school workers should enlist their pupils in missionary work in a way that will thrill and uplift them. Some valuable hints are given on missionary programs and libraries.

Sunday-School Missionary Incidents and Exercises. By John W. Somerdike. 12mo., 105 pp., paper. 25 cents. Presbyterian Board of Publications, Philadelphia, 1916.

An excellent little handbook for the use of teachers and speakers to children. It has ideas for graded studies, a number of stories and five fifteen-minute programs.

A Challenge to Life-Service. By Frederick M. Harris and Joseph C. Robbins. 16mo., 152 pp. 50 cents. National Board of the Y. W. C. A., New York, 1916.

Young men and young women still unsettled as to their life work will find definite guidance in this statement of principles and challenge to unselfish service. The world never called so loudly as now for men and women who will give themselves to Christlike work. These practical Bible studies are arranged, with daily Bible readings, to cover twelve weeks. The thought questions are such as will provoke helpful discussion.

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